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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

CHRIST OUR LIFE.

No one can read the Scriptures of the New Testament with attention, without being impressed with the repeated and emphatic stress which they lay upon the vital union subsisting between Christ and his true disciples. Christ himself represents this union metaphorically as organic—and illustrates it by comparing it to that which subsists between a vine and its branches. 'I am the vine,' he says to his disciples; 'ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered.' The plain solution of which language is, that being grafted upon him by a living faith, his disciples imbibe from him, or derive through him, the spiritual life, the sanctifying influences, which he receives immediately from God. A more accurate and beautiful figure cannot be imagined, nor one of which the interpretation is more obvious, simple, and intelligible. If in Christ is represented the true life of God in the soul, then those only can have this life who have a vital union with him, as intimate as that between a vine and its branches. The true principle of life, bearing fruit unto everlasting life, is *one*. And if in Christ its presence and power are so conspicuous, as to distinguish him from all other created beings, by appropriating to him the single and peculiar designation of the vine, then in Christ only can we possess this principle, and experience its operation. He is, in a most real and emphatic sense 'our life.'

In this sentence, the doctrine expressed elsewhere in Scripture by figures and periphrases, is embodied in a brief, literal and explicit proposition; Christ *is* our Life. I say, it is here embodied in a brief, literal, explicit proposition. But after all do we know what it means? We may be able to define every term, every word of the proposition, but when we have done, can we immediately, without any other help than the words themselves furnish, put their definitions so together as to represent the doctrine they contain, at once, clearly and intelligibly to our minds? The negative to this question need not be suggested to any one who reflects upon the essential ambiguity of all language—and how many conditions are requisite to the precise explanation of the most common sayings and forms of speech. And yet we shall find multitudes who, when they have quoted this sentence of the Apostle, will congratulate themselves on having overturned by it at once, without the trouble of explaining it, a whole system of Christian belief different from their own. If asked to explain further the meaning of the proposition, they would begin the discussion with saying, that Christ is our life, through the instrumentality of his death. And did they say no more than this, or did not the proposition, as explained by them involve no more than is ascribed to this event by the Scriptures, I should have nothing to object to it, except perhaps that its introduction at the beginning of the exposition, would reverse the logical order and sequence of topics properly belonging to the text. Unfortunately however, the proposition would receive from them an explanation, which would make it in my judgment erroneous and false. This explanation, in substance, and perhaps in form, would run generally thus. 'Man is subject by nature to a perfect law of which sin is the transgression, and the penalty, death. All men, *by* sin, personal and inherited, have transgressed the law, and are therefore subject to the penalty, death. The divine justice and veracity, the honor and authority of the law, are all concerned in the execution of the penalty. There is no condition to which *man* is competent, whereby it can safely be remitted. It must be executed upon man unless some equivalent is substituted, whereby divine justice may be satisfied, and the way opened for the exercise of Divine mercy and forgiveness. Repentance alone is not sufficient. It is necessary indeed to render the substitution offered, available to every individual sinner, but *without* this substitution, it can be of no avail. Mercy must avert her face, or vail her compassionate features, till the stern behest of justice has been obeyed—till full satisfaction has been made for the broken law by the execution of the sentence, the imposition of the penalty upon man or some sufficient substitute. That sufficient substitute has presented itself in the person of Jesus Christ. He has generously assumed to himself the whole debt of humanity. He who knew no sin, has interposed his sacred person between guilty, trembling, hopeless man and the avenging sword of justice. By his sufferings and death endured for our sakes, the honor of the law is vindicated, its authority maintained, the justice of God satisfied, and his face of mercy turned again unveiled to all his penitent though once rebellious subjects. This, says the popular theology, is the primal sense in which Christ is our life. He is our life, through the satisfaction rendered by him to that inflexible law, the penalty of whose violation in our own persons would be eternal death. His death therefore is our life.' Such is the first topic, the great topic in the popular exposition of the text.

In order to test the soundness of the conclusion involved in it, we must do, what I apprehend never *is* done, by most who are loudest in proclaiming it, and most obstinate in adhering to it. We must subject to a rigid examination the foundation and authority of the principles and facts which are assumed as the basis of the argument, and to as rigid an analysis, the reasoning, through which the conclusion is arrived at. It will be acknowledged, I think, by every candid maintainer of the conclusion, to be a case of *constructive reasoning*, and not a plain, direct, and explicit fact of revelation. That is to say, no one will pretend that it is anywhere affirmed in the Scriptures in so many words, but a conclusion, be it sound or unsound, framed out of different representations of Scripture in connexion with certain abstract principles recognized as belonging to the divine character and government.

Let us proceed then to examine the facts and principles assumed. First, man is subject by nature to a perfect law, the penalty of whose violation is death, or spiritual misery. Granted. All men by sin have violated the law, and are therefore subject to the penalty. Also granted. They are subject, that is, *liable* to the penalty denounced against sin. 'But,' say the holders of the opinion in question, 'the divine justice and veracity, demand the actual imposition of the penalty. Nothing which man is competent to do, can avert the threatened doom.' Most astonishing assumption in the face of most direct and explicit declarations of the word of God. What! man not competent of himself to do anything to effect a remission of the penalty! Was Ezekiel then a false prophet, when he represented the Lord as saying 'the soul that sinneth, it shall die. But if the wicked will turn from all his sins that he hath committed and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.' This, according to the prophet, was 'the way of the Lord' under the old dispensation. But according to the notions of modern orthodoxy, that way was not 'equal.' It indicated less respect on the part of the Deity for his own justice and veracity, than seems to be felt by some of his more scrupulous children. I present to those who are so jealous for the divine justice and veracity, the following dilemma, either horn of which they may accept, but upon one of which they must hang—either, according to their hypothesis, Ezekiel was a false prophet, and his prophecy should be expunged from the record of God's word, where it has no claim to stand, or else God was a changeling and a liar, less strict in his notions of consistency justice and veracity, than the ignorant, weak and sinful creatures he has made.

But if Ezekiel was a true prophet of God, as I have always been in the habit of believing, and am still inclined to believe notwithstanding this flat contradiction of most human authorities, if the passage which I have quoted may be safely relied upon as an authentic exposition of the principle and spirit of the divine law and administration—then it is conclusive that the whole reasoning which I am analyzing proceeds on erroneous principles—on conceptions of the attribute of divine justice entirely mistaken, unscriptural and false. There is in it no such rigor and inflexibility as to demand the punishment of the offender or its equivalent in the sufferings of another. Repentance and reformation, and these only, are the conditions of forgiveness and acceptance. And these are conditions to which every man is himself competent, and with which he must comply. These complied with, God's law is vindicated, his justice satisfied, the whole accomplished which any sound and sentural exposition of the divine character and law requires. For the exposition of the prophets the Old Testament is clearly upheld and sactioned by the teachings of Christ and his Apostles in the New. While they preach repentance, and everywhere represent God as ready to forgive the sinner upon repentance, not once do they speak of the death of Christ as having for its object the satisfaction of God's justice. In all that they say of the instrumentality of the cross in the redemption and salvation of man, there is not the remotest allusion to *such* a law, and *such* an attribute of the divine character, as the argument we are considering assumes. I challenge any one to adduce a single passage which speaks of God's law as thus inexorable, or which represents the justice of God to be such that the penitent sinner cannot be forgiven until the penalty is undergone by himself or some person in his stead. You may search the Scriptures through, and not find a single sentence which speaks of any impediment in the way of God's mercy, except impenitence and hardened disobedience; not a single sentence which speaks of the death of Christ as removing any such impediment—or reconciling the dreadly harmonious attributes of justice and mercy. This theory of divine justice seems to me one of the most preposterous, absurd, irrational and unscriptural notions, with which the human mind ever abused itself—and confounded at the very outset its investigation into the truth of religion. I ask the parent, if it is not abhorent to his own notions of justice; can he find it anywhere reflected in his own consciousness. If he have the heart of a parent, is not his sense of justice satisfied the moment he is fully convinced of the sincere repentance of his offending child? Are not his requisitions vindicated as to their authority, and secured as to their influence, the moment the child evinces the spirit of penitence and obedience? Are not all the conditions to forgiveness complied with which his heart acknowledges or his judgment approves? and would he not show himself to be a tyrant as absurd as unfeeling, to insist still upon the infliction of the punishment for which there was no further need? Let him not then, attribute to God a degree of inexorableness, which deserves rather to be stigmatized with the name of *vengeance*, than dignified with the title of justice.

I confess that I have little patience with that partitioning of the divine attributes, to which so many are prone—that scenic representation of justice and mercy in a state of controversy—the one stern-visaged, leaden-eyed, and inexorable—the other tender-eyed and beseeching, weeping over the stern decree which justice will not forego in one jot or tittle. The divine mind is not a conglomeration of distinct and separate attributes, though for convenience we may so speak of them. Still less is there any contradiction or conflict between them. They are all of one simple and undivided essence, acting consistently and simultaneously, and prompted by one and the same impulse, and that is, 'God is love.' God is as merciful when he punishes as when he pardons, as just when he pardons as when he punishes. In each act he is governed by the same principle, and prompted by the same motive, the correction and happiness of the subject. His correction being effected, his happiness follows of course; justice is vindicated, and mercy satisfied by one and the same act, upon one and the same condition; and that according both to scripture and reason, is the repentance and reformation of the offender.

The exposition then given to the text by the popular theology is false. The reasoning by which it is sustained fails at the touch of a rigid analysis. It proceeds on an unscriptural assumption, on erroneous conceptions of God's justice and law. Neither being so inexorable as to render man incompetent of himself to any condition of forgiveness—no substitute, no equivalent in the sense contended for is necessary or demanded. Christ did *not* die to vindicate the justice of God, and secure his law from contempt, and so make it just as safe, as well as merciful to forgive and accept the sinner. His death is *not* in this sense our life. But while for these sufficient reasons, I am compelled to reject the popular exposition, there is, however, a sense in which Christ is our life, through the instrumentality of his death. A few words will suffice to exhibit this.

His death is our life in the same sense in which his teachings, his character, his example are our life; that is to say, through its instrumentality, not in removing legal impediments from the path of God's mercy, but in planting and cherishing within us the seeds of a divine and immortal life. His death was the glorious completion of that work of redemption, which he commenced at that time, when he 'began to *preach* and say, *repent*; for the kingdom of heaven is at hand.' His death was the crowning test of his sincerity, the seal of his testimony, the last proof of his love, the most consummate illustration in his own person of the truths and principles with which he labored to enlighten and inspire his followers. There is in his cross a power of conviction and a quickening influence, which had he died a natural and happy death, would have been lost to the world. Without the glorious consummation of the cross, his word and his character would have lost much of the power which they now possess to quicken the seeds of life and unfold the germs of virtue in our bosoms. Oh, yes! what sincere, humble, and striving Christian is there who does not feel that the death of Christ is our life? Forever honored be the cross! not with hollow-hearted professions, not with exaggerated representations of its atoning merits, but with intimate, heart-deep experience of its power to quicken within us the seeds of life, to invigorate the germs of virtue, to crucify all evil affections and corrupt desires, to expand the soul with those divine and generous sentiments, that love to God, and submission to his will, that love to man, and spirit of self-sacrifice which make it the most sublime and moving spectacle the world has ever seen. For these, according to the measure in which they pervade our spirits constitute our spirits' life. Whoso *thus* hath the Son, hath life; whoso hath experienced nothing of this, hath only a name to live. He is dead while he liveth.

For the Register and Observer.

THE PURITANS.

Frances Wallingford retired from the gay and fashionable throng collected in the splendid drawing room of her father, to her own chamber, there to reflect upon the important step she was so strongly tempted to take. She threw aside her ornaments that her father's commands compelled her to wear, and casting herself into a chair she gave vent to her feelings in a flood of tears. At length calming herself, she exclaimed, 'I can practice this deception no longer, I must be true to myself or life were a burden I could not bear. The creed of my fathers satisfies me not, my soul craves a more simple and spiritual form of worship. I can no longer join in what appears to me the splendid mockeries of our Church, they may warm the senses, but they freeze the soul.'

Educated by the strict adherents of the Church of England, she had been taught to believe in its infallibility from her earliest childhood, and to look upon its Dissenters as beyond the pale of God's mercy as well as their bishops.' But as her mind developed and she began to feel her own responsibility, she felt too, that tradition was not enough to silence her soul from questioning the truth of the dogmas of her Church. She had not a mind to believe passively, her belief must be the result of the convictions of her own soul. She studied diligently and prayerfully the character of Jesus and his teachings, and as their beautiful spirituality was unfolded to her mind, she turned with dissatisfaction from the forms and worldliness of her own Church to seek a purer faith.

At a friend's house she had often met the preachers of the Dissenters and attended their meetings. As she listened to their teaching and conversed with their followers, she felt that among them, and with their teachings her soul might be refreshed with the true spirit of the gospel, and she became a convert to their faith. She had thus far concealed the full adoption of their faith from her family; at her father's the Dissenters were a proscribed topic, except to denounce them and to devise means to suppress them. She knew that there she never would be allowed to acknowledge herself a dissenter from the Church, and she dreaded to wound her father's heart, for the prejudices of years made him unyielding; but a double part she could not act much longer.

It was the conflict between duty to God and her earthly parent, that caused her tears to flow on the evening she escaped from the throng at her father's hall, to her own chamber. She must decide then between luxury in her father's house without an ungratified wish that wealth could purchase, and unsympathizing associates; or poverty and deprivation in a wilderness, with freedom to worship God according to her own convictions and the sympathy of her companions, and of one, to whom she had had long ago given her heart.

Edward Leton had been a frequent guest at her father's; he too belonged to one of the noble families of England, but had the moral courage to renounce, amid the denunciations of his family, his belief in the established Church, and to join the despised Dissenters. The sympathy of their views soon ripened into an ardent attachment, and before his views were known he had been her acknowledged suitor, with her father's consent; but since their declaration he had been discarded by her father and his own. She had that day received a letter from him informing her he should sail the next week with the Puritans, to seek among the savages of the western wilderness a 'freedom to worship God' that enlightened England denied him. She debated long, but her purpose was now fixed, that she should accompany him. What were luxury and wealth to her if her heart's best affections were to be blasted, and the privilege of obeying the dictates of her own conscience in seeking a purer worship denied her. They weighed nothing in the balance when compared with the latter; but her father, could she leave him without his blessing and one word of farewell? It must be so if she went, for she knew his consent would never be given. Her slight and delicate frame, to a beholder, seemed but little calculated to withstand the suffering and exposure attending a residence in a new country, but it was animated with a strong spirit, one that would not faint or look back with regret, after she had decided what was her duty. Her mother was dead, and the legacy she left her enabled her not to go away penniless, but it cost her many tears to leave her father without his consent or knowledge.

She again met Leton at the house of a friend and made arrangements to accompany him. He trembled when he beheld the tender flower he was to transport to so rude a soil, but the holy purpose and cheerful spirit that she exhibited reassured him. They were privately married, and the next night at 11 o'clock, after writing a letter for her father, she bade her home farewell forever. Edward met her at her father's gate, and as he clasped his earthly treasure to his heart, he felt that the broad lands of his father he could leave without a shadow of regret, for he possessed what they could not buy, the devoted heart which was his by undoubted sacrifices.

They first beheld the country that was to be their future home with many forebodings, for the Captain had been bribed to take them north of the colony they intended to join. Winter was approaching, and they must now land upon the rock bound coast before them. England permitted the Dissenters to embark for a wilderness, but that was not enough; she ordered them to be carried to a climate, which she thought would destroy them. But their designs were overruled; truth will flourish, let men use their power as they will to suppress it. It cannot be destroyed by edicts or dungeons. It was too late in the season to go any farther, and they landed amid the discouragements of an approaching winter without any shelter, but what they might rudely construct themselves. From the uncivilized sons of the forest they could hope for no assistance, but necessity nerved them to accomplish what in their luxurious homes they would have deemed impossible.

And when the hearts of many were ready to despair at the prospect before them, Frances Leton was a light to guide them onward.—Her spirit knew no despondency, for it looked not to the outward to bless it, and from within came the brightness of hope to cheer those whose hearts were still looking back to the comforts they had left behind. She drew no comparisons with the past; the present was bright to her, for in casting aside the bonds that made her spirit time-serving, she had gained that freedom of conscience, the loss of which, all the luxuries of England could not compensate. With her Edward, whose heart and mind were in perfect unison with her own, was there anything in her present outward condition, that could for a moment, make her look with regret to the things she had left, for what she had gained in her spiritual life, and having the blessing and solace of a congenial mind always with her. Her faith had become power, for she felt that the outward could only affect the things of time, while the growth of the spirit was eternal; and she never allowed her life to be a contradiction to her belief.

The exposures and hardships of a vigorous winter, proved too much for many a frame reared in the comfortable homes of England. Sickness came among them, and one by one of their little band fell a victim, and the genial sun of spring found them bereft of one half of their number. Edward and Frances Leton had hitherto escaped, and were ever seen by the beds of sickness like ministering angels attending to the comforts of the sick and pouring their sympathies into the hearts of the desponding; but a neglected cold laid its withering power upon Frances, and ere a month had passed from the time she took it, she was numbered among the departed. It was a sad day for the colonists when Frances Leton was laid in the grave, but the influence of her good and happy spirit among them would endure forever. No good is ever lost, and although she was removed from the eye of sense, she was still blessing the colony in the seeds of truth she had sown in their hearts, by the living faith she exhibited in her own life. Edward Leton's heart was sorely bruised when the beloved sharer of his joys and sorrows was taken from him, but not broken; for could he deny in his own life his faith in the promises of God? and although his dearest pleasures were cut off here, he doubted not but that it was a necessary discipline to prepare him to continue them when the veil of the future should be raised to his own eyes. Painful as was the change that had come over him, it was apparent to a beholder only in his increasing active goodness. He felt more truly than ever, that his home was in Heaven, and that his short probation was given him to prepare for a purer world than this. He knew that an entire renunciation of self must come, not in word only, but in deed, ere he would enjoy a purer state hereafter, and that partial goodness would not entitle him to the sentence, 'Well done, thou good and faithful servant, enter into the joy of thy Lord.'

He lived to see the colony, he was so instrumental in sustaining and keeping together, permanently established, and the influence of his excellent life was ever powerful among them. Who cannot feel, that one pure, unselfish life is a truer commentary upon the gospel than any that can be written; but were it truly felt, would religion be made such a mockery as it is made by those, who profess it with their lips and deny it by their lives?

A noble inheritance did our forefathers purchase for us, and may we prove ourselves worthy descendants of a people that relinquished all worldly distinctions for freedom of mind. W.

OF THE WORSHIP OF THE MORAVIAN BRETHREN.

[Translated for the Register from Madame de Stael's Germany.]

There is perhaps too much liberty in Protestantism to satisfy a *certain religious austerity*, which takes possession of man, overwhelmed by great misfortunes; sometimes even in the course of life, the reality of this world suddenly disappears, and we feel in the midst of its interests, as in a ball room, where from not hearing the music, the movements which we see, seem without object or end. The only emotion of which the soul seems then susceptible, is that which has the worship of God as its object; we aim to do at all times something for heaven—and it is this which prompts the wish to enter convents. The Moravian establishments are the convents of the Protestants, and it was the religious enthusiasm of the north of Germany, which gave birth to them, some hundred years since. But although this association may be as severe as a Catholic convent, it is more *liberal in its principles*; no vow is required; every thing is voluntary; the men and the women are not separated, and marriage is not forbidden. Nevertheless the whole society is ecclesiastical, every thing is done *by* religion and *for* religion; it is the authority of the church, which regulates this community of the faithful; but this church is without Priests, and the worship is performed by the oldest and most venerable persons.*

The men and the women before marriage live separately from each other, in communities, where the most perfect equality exists. The whole day is occupied by labor, performed by all ranks; the idea of Providence, constantly presented, directs all the actions of the life of a Moravian.

When a young man wishes to take a wife, he applies to the superintendent of the widows or the maidens, and asks for her whom he wishes to marry. Lots are drawn in the church to ascertain if he may be allowed to unite himself to the woman of his choice, and if fate is against him, he withdraws his demand. Moravians have so much the habit of resignation, that they never resist the decision, and as they see the women only in church it costs them but little to renounce their choice. This way of deciding upon marriage, and indeed upon many of the events of life, indicates the general spirit of the Moravian institutions—and we observe among them, the same simple manners, as existed among christian communities, in the time of the Apostles. Neither extraordinary dogmas, or scrupulous observances constitute the bond of this association. The Bible is interpreted in the most natural and clearest manner, *but they are faithful to their doctrines*, and under all relations their conduct is in harmony with their religious principles.

In the small village of Lintendorf, near Erfurt, a Moravian community had established themselves; it is situated among mountains, on the borders of a small stream, surrounded by trees. There is in the aspect of the country, something of calmness and of peace, which prepares the soul to leave the excitements of the world. The houses and the streets are perfectly neat. The women, all dressed alike, conceal their hair, and bind their brows with a ribbon, the color of which indicates whether they are widows, maidens, or wives. The dress of the men is brown, very much like the Quaker's. All are occupied, but without noise, for the strong internal action of the religious sentiment silences every other emotion.

The women all live together, and the unmarried men in the same manner. Thus there exists a great family for him who has not his own, and the name of brother and of sister is common to all.

Instead of bells, wind instruments of delightful harmony, invite to worship. The church was decorated with flowers, pictures were not banished from the temple, and music was cultivated as making part of their worship; the only service was singing psalms—there was neither sermon, nor mass, nor theological discussion; it was the worship of God in spirit and in truth.

The cemetery of the Moravians is a garden, the walks of which are divided by grave stones, at the side of which they plant hedges; all these stones are of equal height, no hedge rises above another, and the same epitaph serves for all the dead. 'On such a day he was born, and on *this he returned to his country*.' An admirable expression to designate the end of this life.

This is an account of the Moravian establishments, as they exist in Germany; in our own country they have been modified in some respects to suit the character of our institutions, although they still retain the most striking peculiarities.

* In this country and we believe in Europe this custom has been changed, and the Moravians have now a regular and highly educated clergy.

The last number of the Christian Examiner presents much variety and interest in its articles. We select the following from the introductory remarks to a review of South's sermons.

The bold assumptions of the Oxford Tracts have drawn the attention of the English Theologians more fully to their early divines. The Protestant establishment looks back with interest to know whether its founders were almost Papists. The Homilies have been consulted more in the last five years than in the preceding fifty, and the sentiments of the early fathers have been the source of a controversy, more vivid than any since that which twice drove Athanasius from the Episcopal throne. We believe that the same elements, which were then at work, are now in motion. When the Legate, who conducted the controversy which was meant to give a gloss to Henry the Fourth's intended conversion, told one of his Protestant brethren, that the whole matter in issue could be summed up in one word, '*crede*,' the Calvinist answered, that his faith also could be brought to a point, and that was '*proba*.' There have been in the Church, as there have been in the council, two continual counteracting forces;—the one driving all things to the centre.—the other to expansion; the one tending to bring back the energies of the human race to the point from which they first arose; and the other to give them fuller scope, and force them farther on, in the track of advancement. Such do we believe to be the character of the contest now raging in the bosom of the Anglican Church. It has been reformed too much to suit the more conservative of its clergy; too little for the more rational. We can imagine among the latter a class of men, who sincerely love the liturgy and the articles of the establishment, who prefer its constitution to that of any of the dissenting persuasions, and who therefore conscientiously subscribe to its form; but who, when they have been admitted within the fold, would divest it of its useless trappings, and reduce its dimensions to a degree suitable to its plan and objects. But, on the other side, the favorers of old things because they are old, the maintainers of the divine right of kings, the relics of the non-jurors, the conforming among the Jesuits, are necessarily collected in the Church of England. Such a party naturally looks upon itself as the barrier by which the spirit of the times is to be stemmed; while its opponents consider themselves as the locks and aqueducts by which it is to be conducted. The one stands on the road side throwing its awful imprecations on the approaching army, the other marches in its headmost ranks, shriving them and cheering them in their progress. Oxfordism and Puseyism can never conquer in this age. Had they stopped the Penny Magazine before it dropped into the peasant's cottage, or expurgated the Bible before it illuminated the peasant's mind, they might have continued in the place of the light of which this century is witness, the gloom and superstition of five centuries ago; *now* we do not fear their efforts. The Pope can never bring his battery to bear against English faith. It is too bravely garrisoned and too honestly watched, to yield either to his bulls or his baits. But the dust which the battle is raising, and the uproar which it creates in the libraries of its champions, will succeed in raising up and bringing into note the good old Theology of the Reformation, which the one side so boldly claimed, and the other so weakly yielded. We are glad to see the Protestants in the Church of England parry the Oxford tracts with the Homilies. Old George Herbert is full as good a poet as Keble, and much sweeter, and we are proud to see him sailing before the public in the plumage of a new edition, looking as green and as young, as if he had just issued from his river-side parsonage. And for richness of eloquence and grandeur of thought, the subtle casuists of the Oxford school grow pale before the weather-beaten worthies of the Reformation. We know no illustration so strong of the necessity of a consistent whirl in the Theological stream to keep it from stagnation, as the fact, that Cudworth and Chillingworth were safely moored on high ground, out of the way of use or alliance, till they were lately dragged down to be marshalled against the new armada. Chillingworth will always remain the great champion of the Protestant faith, the triumphant vindicator of its doctrines; but his triumphant vindication and his fierce invective were naturally distasteful to a class of men, who were unwilling to be convinced away from their most darling opinions. So he was admired, and printed in a colossal edition, which the poor man could not buy, and the child could not hold, and at length was fairly perched, like the statue of St. Mark at Naples, on a pillar so high, that it could never be told to the vulgar eye, whether he was a Saint or a Saracen. To the enlightened spirit, which has been manifested by the reforming portion of the Church of England, do we owe the resusciation which has been undergone by Cudworth, as well as by his great companion;—for they will always rank together as the defenders, the one of Christianity as it was before it was corrupted, the other of Christianity as it ought to be after it is reformed.

DANGERS OF SOCIETY.

There are two dangers, then, to which society is now liable; and both are founded in the very rapidity with which we move onward. The first is, that of rejecting the acquisitions of former ages, in the idea that we have got beyond them; of believing that everything old is erroneous, and everything new wise and true. The other danger is, of paying to much attention to what is of immediate utility, and thus neglecting the solid foundations of learning and of improvement, and becoming altogether superficial. In fact, the only means of knowledge and improvement, are to be derived from the experience of the past; and those who would throw the acquisitions of former ages into oblivion, as useless, and commence a new era with the present time, would place us in the same position as the first man who lived on our globe, or even as animals of the brute creation. It has often been said that the great difference between men and brutes consists in the capacity of the former for improvement, and for profiting by the experience of the past; but the slightest acquaintance with almost any species of the brute creation, will show us that they are capable of profiting by their individual experience. The difference is, that they cannot profit by the recorded experience of their progenitors. The prudent investigator will allow that his ancestors may have been nearly as wise as himself, and he will treat their labors with reverence, weeding out, with a careful hand, what time has shown to be error, but leaving what he does not know to be such, until future inquiries have thrown more light upon the subject; not tearing it away, to be replaced by conjectures, perhaps still more erroneous.—*Christian Examiner.*

For the Register and Observer.

SUNDAY SCHOOL MEETING AT PETERBORO', N. H.

The Sunday School Association in connection with the Cheshire Pastoral Association held its Fourth Annual meeting at Peterboro', N. H., on Oct. 27. Dr Abiel Abbot was chosen President, and Mr George Tilden of Keene, Secretary for the ensuing year. The public services, which were more thinly attended than usual, on account of the wintry weather, and the absorbing interest in a Political Convention held in the vicinity, were performed as follows: Prayer by Rev. A. A. Livermore of Keene; a valuable Report of the Condition of the Schools embraced in the Association by the Secretary, Mr George Tilden of Keene; and an eloquent and pathetic address by Rev. A. B. Muzzey of Cambridgeport, Secretary of the Sunday School Society. After which, some extemporaneous remarks were offered by Messrs. Abbot, Whitman, and Livermore, and the meeting was concluded by singing the usual Doxology, 'From all that dwell below the skies.' The audience, a large proportion of which were children and youth, listened with that attention, which warranted the hope that they were interested in the exercises. May we not conclude from the numerous meetings of Sunday Schools and Sunday School Associations, that are taking place in our community, that the master interest of society and the Church, the religious culture of children, is beginning to be recognized in its length and breadth and depth and height?

For the Register and Observer.

AUTHORITY IN RELIGION.

Extract from a sermon on the text: 'Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.'

There is one important application of the doctrine of our text, which, though not so immediately obvious, may furnish some of you with a useful topic of meditation. I refer to a form of infidelity, which, it seems to me, is growing up in the very bosom of the church, and which is on that account infinitely more dangerous, even as tares in the wheat field will do vastly more harm than tares sown by themselves. Infidelity assumes a new face from time to time. When vanquished in one form, it clothes itself in another. When foiled in one mode of warfare, it chooses new weapons, or points of attack. The cold, sneering infidelity of Hume, the blasphemous infidelity of Voltaire and Paine, has been so often and so triumphantly refuted, that it now dares to show itself only among the unreasoning and the degraded, and lifts up its voice only here and there in that truest of all solitudes,—the solitude of a great city, where it knows that there is no disciple of the truth at hand to hurl back the thrice refuted calumny, and to answer the blasphemer according to his folly. But Satan, conquered in his own proper shape, assumes the robes of an angel of light. Infidelity is now in the church, not out of it. It assumes an unfilial and self-sufficient tone. It clothes itself in the form of contempt for authority, exclusive reverence for the light within, and an unwillingness to receive truth from the lips or on the testimony of another, even though that other work the works of God to attest his mission. The infidel of this school professes his admiration for the teaching of Jesus. He has tried them by his own reason, he has brought them to the farthing taper of his own understanding, and he sees no objection to them. But it is on his own authority, not on that of Christ, that he receives them. Christ is to him a great and good teacher, but stands on the same platform with Socrates and Plato. His words have no right or power to overrule prepossession, and constrain belief; but are to be received, only so far as they accord with the individual's previous impulses and convictions. 'Man,' say the disciples of this school, 'is not bound to obey another, or to keep a written law; but to obey himself,—to follow his own impulses and instincts. He can receive no truth from without. His own soul is the truth, and the whole truth. He can have no higher conceptions of God, than are to be drawn from his own character,—he learns most of God by studying himself,—his brightest devotion is self-worship. Such are the speculations, which individuals of various sects on both sides of the Atlantic have put forth, still claiming for themselves the name of Christian.

Many sincere and devout Christians have interpreted these speculations as a sign of the spirit of the times,—as showing a demand for a more philosophical system of theology, in which reason shall take the place of faith. On this ground have treatises and books been written to prove that Christ taught nothing new; and it has been said by Christians to unbelievers: 'We ask you not to believe that Jesus came from heaven and wrought miracles,—that he had any special authority to teach. But look at this doctrine, and say if there is not a great deal of self-evident truth in it. Look at that precept, and see if it be not full of justice and beauty. Cast your eye through the gospel and see whether it does not in general commend itself to your good sense,—whether, making a few reductions and abatements here and thote, it is not very much what you believe now.'

I have no faith in any such antidote to infidelity. It only adds fuel to the fire, or, to use a more appropriate figure, it adds ice to ice. In this so called rational form of Christianity, the child-like element is wanting. The great fault of those, who thus speculate, is, that they do not perceive and feel their filial relation to God. They are unwilling to take their places as children—to confess themselves finite, and ignorant, and needy. The whole language of their speculations is, 'We ourselves are the Infinite and the Ancient of days;—we need no Father.' When they talk of God, they talk more as if they were his patrons than his children.

I by no means deny that many, who reject Christianity as an authoritative system, may have derived enough from Jesus, without being disposed to acknowledge the obligation, to make them good men and subjects of the Christian salvation. I by no means exclude them from a place among 'the other sheep, not of his fold,' who in the world of clearer vision, will see his face, and hear his voice, and follow him whithersoever he goeth. But I cannot term such persons Christians in any literal or distinctive sense of the word. I do not call him a Christian, who says, 'I know all things without being taught,—I am competent to solve all mysteries.' I call not him a Christian, who sits in judgment upon the Great Teacher; but him, who comes to him, and sits childlike, as a learner at his feet. I deem a child-like reverence for authority an essential mark of the Christian character. The Christian feels that there may be infinitely higher and deeper things in the divine mind, than he by searching can find out, —that these things God may reveal, and that when he speaks, man should listen and obey.

Not that I deny the province of reason in religion. By no means. But reason's province is, first, to weigh the question of authority, to determine where and how God has spoken; and then to take her place as the humble and submissive interpreter of the record. My reason first leads me to settle the question whether Jesus is a teacher sent from God; and if I decide that he is, all that remains for me is to determine the plain and obvious meaning of his instructions. On the great subject of religious faith, it is vain to say that the human reason is competent to judge for itself. As little could the fly upon these walls determine the proportions of this temple. Religious truth embraces the universe, and looks through eternity, while we are but of yesterday, and confined to a little corner of this atom globe. Where reason fails, faith, like a confiding child, hears the Father's words, believes and adores.

Let no one deceive you, my friends, with vain words; but, resting on the foundation of the prophets and the apostles, Jesus Christ being the chief corner stone, may you be built up as the children of God and as pillars in his spiritual temple.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 14, 1840.

A PAID MINISTRY AND A SINCERE MINISTRY NOT INCONSISTENT.

We have endeavored to show that the objection to the ministry, that it cannot be independent and faithful as at present constituted among us, is not well founded, that it is no argument in favor of the abolition of the clerical office, in as much as the same objection lies against most of the offices and employments of social life, and would exist with equal force in a congregation of worshippers where the office was abolished, and each person assumed when he felt disposed the office of instruction. We doubt whether in such a congregation this objection would not exist in greater force—whether there would be as much independent and faithful preaching as there is now in our congregational churches. We doubt, for instance, whether, when there is preaching in a Quaker meeting, it is as independent, faithful preaching as is commonly heard in a congregational pulpit. Of course we have not heard enough of such preaching to authorize us to draw a general conclusion; but we have, first and last, been many times at a Quaker meeting and on several occasions heard speaking, or preaching; and we feel constrained to say, that on these occasions, the preaching did not seem to us particularly independent, faithful or useful. In its general character it was not so much searching as self-glorifying preaching. It savored much of the spirit of the man who thanked God that he was not as other men. Its general tendency was not to probe, but to lay a flattering unction to the conscience. We do mean to say that the Quakers are not a very good, humble, pious, devout sect, that they will not bear in these respects an honorable comparison with other denominations. We intend no disrespect to them. We only mean to say, that so far as our knowledge and observation extend, we do not think that their plan for the administration of religion is so likely to secure independent and faithful preaching as the Congregational plan; and for this simple and obvious reason, which has a foundation in human nature, that where a man voluntarily offers advice, instruction and counsel, he is not likely to have, or to be allowed, as much boldness, freedom and independence of speech, as where his advice has been asked, and he has been requested and appointed to give instruction and counsel. We believe that when a congregation have requested, appointed and authorized an individual to assume and discharge the office of religious instructor and teacher, greater liberty, boldness, freedom and independence would be allowed to such an individual, than would be allowed or than could be exercised by an individual voluntarily assuming that office without the request or appointment of the congregation.

Whether this be so or not, we believe that no extraordinary apprehension need be entertained about the independence of the pulpit, as the pulpit is constituted in all our congregational churches. We do not believe there is any more outward pressure upon it, than it is well there should be, or than every man, whatever his position in life, feels to be upon himself. We do not believe there is any disposition on the part of the community generally to put any unjust or improper restraint upon the freedom of the pulpit, or any neglect or failure on the part of the clergy generally to maintain and exercise a just and proper independence. That there may not be individual cases of exception to both these propositions we pretend not to say. We speak of the general state of things, and of the general state of things we believe we speak correctly when we say that on both sides there is a just and proper liberty allowed and exercised.

But the fact that a minister is appointed and paid for his services, for administering at stated seasons the exercises of religion, is thought to interfere not only with his independence and fearlessness in speaking the truth, but with his sincerity and earnestness. He must preach and pray, it is said, when he does not feel like it; he must take the words of prayer upon his lips, when there is no spirit of prayer in his heart; he must go into the pulpit though he go with a barren mind and listless thoughts; he must affect to feel what he does not feel, now sympathize with the mourners at a funeral, and now be glad and joyous at a wedding; he must in short play the actor, the hypocrite. This we confess is a serious objection, and if it be well founded, if it can be sustained by arguments drawn from a rational system of metaphysics, a sound philosophy of the human mind and a just view of the duties and offices of a clergyman, it would be conclusive in our judgment. Could we be satisfied that a minister is compelled to be a hypocrite, that he must of necessity, from the very nature of his duties play a part, we would at once abandon the office and do what we could to abolish it. But is the objection well founded? We think not.

That a clergyman's mind, like every other man's mind, may be at one time more clear, strong, active than at another, may have greater vigor and glow of thought and feeling, and consequently may possess and exercise a more quickening power over the minds of others, none will deny. He will sometimes have more fervor and unction in his prayers, more freedom and power of utterance in his instructions than at others. This must necessarily be so. There must be times when the spirit is willing but the flesh weak, when weariness and care and the burdens of life must press heavily upon him. But it does not follow that this pressure is ever so great as completely to destroy and extinguish all devotional life, and make it insincerity and hypocrisy for him to enter the pulpit. If it ever does in any individual case, it is a sufficient reason why that individual should relinquish an office for which he was never truly fitted, upon which he ought never to have entered, but it is no reason why the office itself should be abolished. When a person enters the clerical profession and accepts the office of pastor and teacher, it is fair to presume, the fact necessarily implies and supposes, that he does so with religious principles and feelings, with his religious nature, to some extent at least, cultivated and developed; a cultivation and developement which it is the direct tendency of his profession and duties to increase and advance. He can never be, therefore, *no religious person can ever be, entirely and absolutely without the spirit of prayer*, utterly indisposed and incapable of lifting up his thoughts and affections to God. If he has, or has ever had any true love of God in his heart, he must and will be able ever and always to hold communion with God; he must and will be able to be 'instant in prayer,' to be always of a prayerful spirit, ready and disposed to acknowledge, adore, praise and supplicate the Great Being upon whom he depends for life, for breath and all things. And if he ever feel any languor or deficiency in this respect, any weakness or want of this devout spirit, this spirit of prayer, then his first prayer should be *that he may have it in greater abundance and power, in a more rich and full measure; and that prayer will be answered*. There is the promise, 'they that seek early shall find, to them that knock it shall be opened.' No man, in however languid, worldly, or undevout a frame of mind, ever sought of God the spirit of devotion, ever asked in sincerity to have his feelings touched and quickened and elevated and made holy and devout, and was refused. That prayer is ever answered in the utterance. Though a clergyman therefore enter the pulpit with a mind suffering, it may be, in consequence of physical debility, oppressed and impeded in its action and vigor by weariness, or care and trouble, and especially overwhelmed with a sense of his insufficiency, and the difficulty of leading in the religious services and exercises, yet let him ask strength of God, and he *will* be strengthened; let him ask for the spirit of prayer, of praise, of a true spiritual worship, and he will have them. His services will always be *sincere*, though they may not always be with the same quickening power. He is not necessarily a hypocrite, though his measure of inspiration, feeling and power is not always the same. To make, as some seem disposed to make, religion and all its exercises and services, in short, all duty, virtue, goodness, *impulsive*, leaving reason, conscience, and the will without power and controlling influence, does not seem to us very sound philosophy. To say that a man cannot always be religious, or that a religious man cannot always be of a devout and prayerful spirit, that there are times when he cannot pray, when he is indisposed to it, times when he does not feel like praying, and that at such times he ought not to pray, that it would be acting a part, would be hypocrisy in him to pray, to say this, or to hold principles in respect to prayer and worship which imply this, seems to us very much like saying a man cannot always be honest, or an honest man cannot always hold fast to integrity, there are times when he cannot be honest, when he is indisposed to honesty, when he does not feel like being honest, and that at such times he ought not to be honest, it would be acting a part, it would be hypocrisy in him to be honest.

OLD AND NEW SCHOOL PRESBYTERIANISM.

Messrs. Editors,—You say in your last paper that the 'New School Presbyterians are using stronger language, than Unitarians have ever done, in opposition to many of the dogmas of Calvin.' Is not this an overstatement? Where do you find any thing in the writings of the New School divines to justify this remark? I do not impute to you intentional unfairness; but that the representation you gave is incorrect, I am confident.

It seems to me also that you did injustice to the 'Old School Presbyterians,' as you call them, when, some weeks ago, you spoke of them as refusing to fellowship the members of the Oberlin Institute and of the New School churches generally.

You will excuse the liberty I take in thus addressing you. The Presbyterian church is dear to me, and while I lament the division that has occurred in it, I believe it will in the end be overruled for good; and being friendly to both parties, I cannot without pain see either of them misrepresented. A PRESBYTERIAN.

Newburyport.

We think our correspondent cannot be acquainted with the recent writings of leading 'New School' divines. Can he have seen, for instance, the series of articles, entitled 'The Hexagon,' from the pen of Dr Samuel Hanson Cox, which have appeared weekly for some time past in the New York Evangelist and the Philadelphia Christian Observer, two of the principal organs of the New School party in the Presbyterian Church? Those articles will convince our correspondent that our language, to which he objects, might, consistently with the facts of the case, have been much stronger than it was. We will quote a few sentences from Dr Cox's latest articles, (the whole number is 28,) as sufficient for our purpose, though in his earlier ones he had expressed his feelings of dislike and contempt of several Calvinistic dogmas, in terms of much greater severity. He is speaking of the 'Old School' doctrine respecting the imputation of Adam's sin to his posterity, particularly as held and taught at Princeton, New Jersey.

One short epitome of the dogma, constituent of the first side of the Hexagon, is this; WE ARE ALL GUILTY OF THE SIN OF ADAM, NOT MORALLY, BUT LEGALLY. That is, though we had no moral relation to his sin, and did not ourselves at all, it is just arbitrarily set to our innocent account, as the first item that entails on us the legal, and so the righteous, exposure of our persons, to the executed curse of damnation! This is, we know, the true portraiture of that abominable doctrine. One would think that, in our age and country, none would dare consciously to hold such a dogma. To state it plainly, one would think, were just the same with hanging it upon the gibbet of justice, or of public sentiment, till it is dead—dead—dead. Those indeed who love it afterward, and adhere to it, have no reason to censure the papists for believing the far more innocent absurdity of transubstantiation.

But the aphorism in capitals at the top of this number, is in brief, and by their own showing, just what they believe at Princeton about original sin, and what we totally disbelieve and denounce. O how little evidence for a doctrine so big with all ruin and wretchedness! so speeding, by a technical abstraction or a mere fiction of sin, committed before one human being was born on the earth, the awful avalanche of damnation over the unsinning millions of the species!

The Bible teaches no such dogma to its readers. It teaches doctrines and principles that positively preclude it. It shows us the oath of Jehovah against the dogma uttered on purpose to banish all shadow of its darkness from his government for ever. *As I live, saith the Lord God, ye shall* NOT HAVE OCCASION ANY MORE *to use this proverb in Israel.* Ezek. 18: 3. But the very principle of that proverb, in relations infinitely extended and to results infinitely worse, is fundamentally and calmly wrought into the commentary of Dr Hodge, and also wrought systematically into all the lectures and all the sympathies of Princeton. Just as if the oath of Jehovah had become obsolete since the Jewish captivity! Just as if the Spirit of Inspiration could contradict or nullify himself—or stultify the wisdom of his own harmonious word! Or, just as if they had forgot at Princeton *the unity of the Spirit* since they have lent themselves to the orgies of Breckinridge and Plumer, breaking, instead of even *endeavoring to keep the bond of peace*, according to the commandment of God.

For the *virus* of the dogma we know no cure, except this—the conscientious, intelligent, and faithful reading of the Holy Scriptures.

The very wicked have sense enough to see the absurdity of the dogma in question. The law of nature in all men contradicts it instinctively, as well as considerately. Hence, they are disgusted, revolted from the gospel, and desperate in sin. What could be its effect or consequence, we less inquire; but what is its awful tendency, in contact with the human mind? Let men only understand it, and associate it with the system of revelation, and what is the result to be expected from the plain adaptation of such a dogma? Is it to convince, enlighten, conciliate, save? Our Byrons, Shelleys, Jeffersons, not mainly; but our educated and not infidel youth, the developing and hereafter to-be master spirits of their age: what on them is the tendency, what the promise, what the ministry of such a dogma of high pretension, but of pseudo-orthodoxy? We answer—ONLY TO HARDEN AND INFIDELIZE THEM, and so to ruin their souls, to scandalize their faith, and to draw in their train of influence thousands of others to destruction. Its tendency is to darken our churches, to degrade our clergy, to debilitate all the motives to obedience, and to convert our pulpits, from their high eminence as the thrones of truth, to be the mere drums that discourse grating music and discredited noise, to a misbelieving crowd or to better vacancy.

We have seen the desolating sweep of this dogma of unrighteousness, thirty years ago, and usque ad nunc, and felt it too, and too much of it, not to take our resolved position against it, and to tell our countrymen and all mankind that it is no part of the revealed system, and that Christianity is not responsible for its desolations.

Who was ever illuminated to *glory in heart* rather than *in appearance*, by the instrumentality of that stupid dogma, that gambling theory, of immediate imputation! It has blinded, bigoted, and hardened many, but never purified, humiliated, or comforted in God, a single Christian, since it was first invented. The enemies of the gospel, whether infidel, or Turk, or Jew, or Papist, or other dotard, might well desire its prosperity—as they desire any thing that dishonors and discredits *the glorious gospel of the blessed God.*

We are not afraid, on the whole, that this wretched dogma will ever be popular any where. The mere *attaches* of party, will, on the principle of clanship and GOING THE WHOLE with their leaders, maintain it, as they maintain any thing that has the *image and superscription* of their own Cæsars.

One additional thought seems to demand a place. It is this—the expression or the phrase of imputation, in regard to the sin of our first parents, either in the form of verb, participle, noun, or adjective, occurs no where in the whole Bible. Let the fact be considered—since it cannot be disproved, even if denied! Let the fact be appreciated by the wise; not persecuted by those whose vocation it seemeth to deal in calumnies, representing things on earth and in heaven mainly as they are not.

In order to be good and to be wise, to become good and to continue so, to grow in goodness and to diffuse and propagate goodness in the earth, freedom of thought and action is necessary. A man must not be impaled with a technicality, or fastened to three or six ideas in theology. Have a code of stereotyped orthodoxy—swear men up to all its contents inclusively and exclusively—fix them identically to its very phraseology, all of it, and of it only—require absolute conformity as the sine-qua-non test of fellowship—forbid all diversity of opinion even on points debateable, and in places and phases and phrases open and common to all Christians—and what will be the piety, what the orthodoxy of the church and the ministry? Stagnation, hypocrisy, superstition, formality, ritualism, persecutions, stupidity, and death will accrue; and every church will become a sepulchre, not with a CROSS but with a HEXAGON on its top.

But enough, and more than enough, to show that in speaking as we did, of the manner in which New School Presbyterians object to sundry calvinistic dogmas, we by no means used the language of exaggeration.

One word now as to the other topic to which our correspondent alludes. He intimates that we did injustice to his Old School brethren by what we said respecting their opposition to the Oberlin Institute, and the disposition manifested in their body to withhold Christian fellowship from the New School churches. We only say to this, that our authorities for every statement of fact we made in regard to these two points, belong to the Old School party itself, and are no other than the Presbytery of Buffalo, and the Editor of the leading paper of the sect, printed at Philadelphia. Either they published what is not true, or we have done no injustice to the Old School Presbyterians, in speaking of them as having declared themselves opposed to the Oberlin Institute, and unwilling to hold Christian communion with their brethren of the New School.

Since the above was written, we have chanced to read, in the last number of the Philadelphia 'Presbyterian,' the principal organ of the Old School, the following editorial remarks, which we quote for the further satisfaction of our correspondent. First, as regards the Oberlin Institute: 'The Institution is the hot bed of heresy, perfectionism not being the least odious, or the least luxuriant weed there cultivated.' Secondly, respecting the Old School exclusiveness: 'All the world knows, that the excluded (New School) party are not now, and never have been, since the passage of the Acts, in the communion of the Presbyterian church. The measure by which the New School were excluded, was either righteous or unrighteous; we believe it was righteous, and whether right or wrong in our belief, we contend that while the causes exist which led to it, *it is utterly inexpedient to hold communion with their churches.*'

ASSOCIATED EFFORTS.

Messrs Editors,—An English Periodical contains, in substance, the following remarks, as to the need on the part of Unitarian Christians of acting more in concert than they have heretofore done, which deserve, as it seems to me, the attention of our brethren in this country. It is true, and for one I rejoice, that there has been of late a stronger disposition than formerly in our denomination, to forward worthy ends by means of associated efforts; but in my opinion, far more ought to be done in this way by us, than we have as yet attempted.

In many respects the Unitarian body are far in advance of all other sects. The truth as it is in Jesus, is doubtless on their side. Their views are at once scriptural and rational; no where else is to be found so little discrepancy between the dictates of reason and the teachings of revelation. This is a great advantage. Besides, we are the advocates of individual freedom and independence; every one amongst us is not only allowed but encouraged to think for himself, and to give utterance to his convictions, without dread of ecclesiastical censures; and this is a privilege, no where else to be enjoyed, and which no price should seem large enough to purchase. Then, too, our charity is of the most enlarged kind; and our standard of piety and morality is exceedingly high however individuals amongst us may fall below it in practice. But there is one thing in which we are deficient. This is owing, perhaps, to the many excellencies which distinguish us. We have attached so great importance to liberty of conscience and personal responsibleness,—have thought and said so much of the duty of each one's thinking, examining, deciding, and acting for himself in religious matters, without regard to the opinions of any man or body of men, that we have come to be about the least efficient of all Christian denominations, when regarded in our associated capacity. Religion, with us, is personal. We acknowledge no leader, but Jesus. We symbolize with no assembly. We form our own views. We stand each upon his own responsibility, and are guided by our own judgments. The Bible is our only standard; we each draw thence our own creed, and call no man master. These, certainly, are honorable distinctions. There is nothing pertaining to other sects that we would exchange for them. But hence have arisen a dislike of party connections and a fear of party trammels, which prevent our acting in concert, as otherwise we might do, for the furtherance of common objects. Power and influence we have been disinclined to delegate, lest individual rights might be injured; and through a morbid dread of usurpation we have often lost the advantages of co-operation. In this direction we have gone to an extreme; here is a fault it is high time to correct. Without mutual aid, no good end can be secured, no common interest can be felt. Zeal can hardly exist except it be nourished and sustained by joint exertions; and the most vigorous zeal, if insulated, will last not long, and can effect but little good. Let us, then, seek for a greater unity of purpose, and join hands as well as hearts in efforts to carry forward the cause of truth and holiness for which Christ suffered and died. Let us awaken as a body, and breathe the spirit of gospel zeal, and meet oftener together for the interchange of thought and the quickening of each other's energies, and, by combined exertions, strive to extend, as we may, the principles we hold so dear as individuals, and which the community need more than anything else, for the security and advancement of its highest interests.

EDITORIAL CORRESPONDENCE.

Louisville, Ky.

Messrs. Editors,—After spending the Sabbath at Wheeling I left the next morning in the stage for Cincinnati. I enjoyed the ride through Ohio, which took three days, very well. A good opportunity was thus presented for seeing the actual Western Log-Cabin manner of life. Many of the cabins appeared tolerably comfortable, but for the most part they appeared to me dreary enough. The countenances and dress of the children too often told a tale of ignorance and neglect, and many parents as they stared from the door of their cheerless, mud dwellings, showed all too plainly that loneliness, want of social enjoyment and education had driven them to a fatal acquaintance with their whiskey bottles.

In other parts of Ohio, I understood, the appearance of the cabins and of the settlers is different and indicates far greater attention to education, both intellectual and religious. At the best however this kind of life must be dreary and cheerless. I would advise all of our ambitious, discontented young farmers who are charmed with the idea of the rich Western farms and the romance of a log-cabin life, before emigrating from New England, to build themselves a cabin of logs and mud at some distance from their home, and remain there for a few months without mingling in society, and deprived of the comforts to which they have been accustomed. If they find themselves happy in that mode of life, they may expect to enjoy a similar residence in the West. But if, after a few days' or weeks' sojourn in their solitary abode, they find their hearts yearning for home, they may be assured that however attractive *at a distance* a cabin-life in the West may appear, upon trial it will be found gloomy and drear, even though for acres around their dwelling, the fields of yellow corn may wave in high, rich, rank luxuriance.

Cincinnati appeared delightfully to me during the few hours I spent there. It has quite a New England appearance. I should have enjoyed spending many days in it, but my engagement at Louisville would not permit. Therefore I hurried on to this place, where I found a warm, kind reception, and where my residence thus far has been attended with much happiness.

The Unitarian Society has a very neat, beautiful Church with the most perfect pulpit I have ever seen. It is low and small, and designed and made in a style of simple elegance which does honor to the taste of those who planned it.

The two subjects which most interest the minds of the members of the Society at present are those of a 'Theological School' and 'Agency' for the West. It requires but slight observation here to see that immense good might and must result from the establishment of these two institutions. There are young men now in Louisville who would enter willingly upon a course of Theological study, were facilities *here* presented them. And I have not the slightest doubt that if a school were instituted, many, very many young men from various places would in a few years become members of it, and thus we could have a supply of ministers for the Western Societies already organized, and for building up countless new ones. I feel the more sanguine as to a large number of students, from the fact that besides the professed Unitarians who are numerous throughout the West, there are thousands and tens of thousands of Christians or Campbellites, among whom ere long undoubtedly there will be many, who would gladly avail themselves of the advantages offered in a liberal theological school.

The benefits that must result from an Agency are apparent. Unitarians, more or less numerous, are to be found in nearly all the Western towns, and only need an occasional visit from an agent to be cheered in efforts already begun, or to be excited to new efforts.

Besides the good resulting directly from the labors of an agent in preaching, establishing new Societies, &c., much additional good would follow from the distribution of tracts, those voiceless but powerful preachers who go where the living preacher cannot approach, and silently address hearts, that would be closed in prejudice against his words. The Unitarians of Louisville are very anxious for the appointment of an Agent, and warmly desire that their former minister, who has labored so long and faithfully, may again return to them in that capacity.

I trust that our friends at the East will continue to contribute liberally for their Western brethren, for they may be assured that the seed sent by them is sown in a field which, like the rich prairie lands, will return a harvest, sixty and a hundred fold.

I will close this letter with a few remarks on the state of society in this place, which I suppose will also apply to other Western cities. I am informed by persons long resident here that the moral condition of the community is much more elevated than it was ten years since. This is evident from the fact that a small daily paper, the Messenger, whose pages are always devoted to the cause of good order, temperance, morality and religion, has a very good circulation. But while the heart of every Christian must rejoice that our cities in this part of the Union grow better as they grow older, yet he cannot but see that much evil remains and that arduous work is still before the philanthropist. Now if every young man from the East who comes to settle in one of these cities were true to his duty, the difficulty of this work would be much diminished. But unfortunately it happens that many who come, do nothing towards it. Very many of our young men settle here solely for the purpose of business, and not looking upon this place as their home, feel themselves bound to do nothing for its improvement, take no interest in the cause of religion, education or morality. I doubt not that throughout the West there are hundreds of persons who at home regularly attended Church and took part in the elevation of society, but here, either attend not Church at all or but seldom, and take no interest in the good of the community. By such, a serious injury is inflicted upon society, and when any of these men marry and have families, in whose moral well-being they feel an interest, they realize the injury. Then they begin to exert themselves in behalf of schools and other means calculated to elevate the character of society. If this letter should be read by any young men who are coming to the West, I would entreat them not to leave their moral and religious feelings behind, not to come intent on business alone, but to come determined to do all in their power for the interests of any place in which they may settle.

J. H. H.

INSTALLATION AT HAVERHILL.

Messrs. Editors,—I have seen no notice in the Register of the installation of the Rev. Nathaniel S. Folsom, at Haverhill. This event took place the 7th of last month. The occasion awakened much interest, and was favored by a pleasant autumnal day. The beautiful Church of the First Parish was filled with an attentive audience, who listened with great interest to the following services: Introductory Prayer and Reading of the Scriptures, by Rev. Mr Allen of Andover; Sermon, on Christian Union, from Romans viii. 19, from Rev. A. P. Peabody; Installing Prayer by Rev. T. B. Fox; Charge by Rev. B. Loring; Right Hand of Fellowship by Rev. Henry A. Miles; Address to the Society and Concluding Prayer, by Rev. N. Gage, the former Pastor of the Society. Devoutly do we congratulate our friends in Haverhill that they are so soon established in the order of the gospel after the retirement, on account of ill

health, of their former pastor. We give them joy, also, in having received the services of Mr Folsom, for themselves and their children. We have no doubt that, as his course hitherto has been marked by great purity of character, sincerity of purpose, freedom of inquiry, independence of judgment, and success in winning souls to Christ, his abode among them will be 'in the fullness of the blessing of the gospel of peace.'

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RECENT PUBLICATIONS.

The Memory and Example of the Just. A sermon preached on All Saint's day to the First Church. By its minister N. L. Frothingham. Boston. Printed by Joseph T. Buckingham, 1840.

It is seldom that any allusion is made in the puritan pulpits of New England to the fasts or festivals established by the ancient Church. Yet in respect to many of them, there is a strong propriety recommending their notice and observance, and had it not been for the extravagance and excess to which the thing had been carried, had it not been for the multiplied canonization of saints and martyrs, and the consecration of every day in the year to the memory of some weak and imperfect example of human virtue, there can be no doubt that some of the more prominent and appropriate festivals of the Church would have been approved and observed by our puritan fathers. Among them there is none, save those which have immediate reference to the events of our Savior's life and history, more appropriate and beautiful in its conception, more elevating and edifying in its influence than 'all saints' day,' a day set apart for the commemoration not of the distinguished and famous only, but of *all*, 'the lowliest, the feeblest, the most imperfect who had brought a true heart to their life's calling and fallen asleep in the Lord,' the thousands and tens of thousands, the true benefactors of the world, who in their lot, however obscure and lowly their lot might be, had served the Lord with gladness and done justly and loved mercy and walked humbly with God and their fellows. To us there is something touching and beautiful in the idea of such a commemoration of the just, and he must be a narrow bigot indeed, who will refuse to join in it, because it savors of Prelacy and Popery.

Dr Frothingham's sermon on this occasion is highly appropriate, full of christian wisdom and truth, marked by that felicity of language, those sparkling gems, in which a profound thought is wrapt up in a short and expressive sentence, which distinguish all his writings. Where the whole is so beautiful and true, we find it difficult to make selections. The following passages we are sure will be read with pleasure.

For a thousand years, the day on which we are now assembled has held a peculiar place in the Christian calendar, and been marked by its own distinctive name. For a thousand years, the first of November has been consecrated as the festival of All Saints. The church has dedicated it to the memory of all those just persons, who, having kept the faith in a good conscience, and adorned it with a beautiful life, have lain down in peace, and passed on to its recompenses. I love to see the years, as they roll round with their changing seasons and various fates, divided by these quiet Sabbaths, which remind us of truths that are always the same and heavenly inheritances. And if such sacred seasons are wholesome and lovely, and blest to the kindliest uses, that is divine authority enough for me. I should account it a reproach to be found among any who are so simple or so mad, as to cast a public insult upon their meek services, and who, by a conceited mistake, invite the multitude together, to do them still wider shame. I love furthermore,—if such a thing can be borne with in these days, when the newest folly, or the oldest made to look like new, passes easily for advancement,—I love to note the distinctions, with which christian history has dotted some of these Sundays, giving them appropriate inscriptions, and inviting the thoughts of worshippers into a particular direction. I love to connect the fleeting occasions of our worship with the recollections of ancient times; and without subserviency or superstition, to remember that the same subject is occupying my poor thoughts, which is celebrated at other ends of the earth with hymns and discourses and acts of devotion. A thousand years shall not bind us, nor any number of thousands. But we need not refuse that they should instruct us. We should not deny that they belong to us. We should not cut ourselves off from the line of the past ages and their great dead; but consider what they have done for our profit, and account it a privilege that they are living for us yet, and vocal afar off, not muttering out of their graves, but speaking to us with their clear and dispassionate voices.

This is 'All Saints' day. It is the universality of its title that recommends it to me. It breathes of humanity. It seems to bring together, under the same claim to general praise and thankfulness and veneration, people of different races, sexes, ranks, education, influences; making a larger and more various household than the world had ever heard of before, and one that is bound together by closer and nobler sentiments than the older generations had been acquainted with. 'All Saints.' I read in that expression, all those who had labored and prayed and suffered for the right; all, without particularity and without exception, to whom the present time always remains indebted for much of the wisdom and the worth and the privileges that it contains.

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It was a saying of one of the sages of antiquity, that they are happy who teach while they are absent by what is remembered of their worth. We are in that way the most pleasantly and effectually taught. We are not so much impressed by rules, as won by examples. We are trained by what we observe. We unconsciously imitate. You may call this an infirmity of our nature; but it is a fact in it, whether a weakness or not. In childhood how is the mind attracted by what it beholds, and moved with the narratives of noble and beautiful actions, before it has learnt to reason, or acquired any spiritual impulses to which it can confide! And we never wholly outlive those early dispositions. We should be far from the better for it if we could. Much of that sensibility of younger days will remain to the latest. Old eyes will glisten at the representations of whatever deserves to be loved; and the spirit, that has been subjected long to the hardening influences of life, feels a call upon it to resemble what it approves. We are prompted by truth shown in action. We are animated by what is bravely done. We grow composed as we witness another's patience. We are drawn into sympathy and alliance with it, for the moment at least, as often as any praiseworthy motive is seen leading the way. In the company, and at the mere sight of the thoughtful and pure, the reckless are checked; the low-minded are convicted of a painful inferiority; the ill-guided are smitten with respect for what is so much better than their own practice. That principle of emulation, which plays so great a part in the affairs of mankind, how can it here be inoperative, and why should it here be decried? It has its most important province just at this point. It spreads a just sentiment from one to many. It multiplies the likenesses of a virtuous character. It 'provokes to good works.' Who need be ashamed to be called an imitator of those who fear God and serve their generation, or a follower in the way that leads to life everlasting? And yet these honest old words, we can hardly deny it, have fallen into some dislike. It is common to listen to a very different kind of instruction, that bids us have little or nothing to do with anything that has gone before us, and exhorts every person to be, in and of himself, the most original person that was ever thought of. It professes to be so fresh from the perpetual fountain of truth, as to be wholly independent of those streams of time, that have flowed for the comfort of all the nations. It would have every thing come directly from heaven, or from the soul's own being; and often, as is very natural, it makes but an indistinct difference between the two. It is so jealous of authority, that former beliefs are rendered questionable, by the very circumstance of their having been extended so widely and held so dear. It is so averse from imitation, that it cannot well bear of Christ himself as a model for tempted and suffering man. It is so unwilling to follow, that it mistrusts a foreign guidance, even to 'inherit the promises.' I would not be unjust in my constructions of another's language. I would not, especially, be injurious and assuming towards another's persuasion. But there seems to me a dangerous looseness of thought prevailing among us upon these subjects, and an anarchy of innovation, that call for the close attention and the plain word of those, who acknowledge the value of anything that ancient reverence has established, or who have entwined their feelings at all with its hallowed associations.

THE COMMON SCHOOL FUND AND THE ROMAN CATHOLICS OF NEW YORK.

The Common School Fund of that State, as we learn from the 'New York Observer,' was originally only $20,000, but in 1845 it will amount to $5,000,000. Of this Fund, the city of New York receives annually $34,000; it also according to the requirement of the statute collects by tax an equal sum; and it raises besides, $70,000 agreeably to a special law, which was called for by the citizens themselves; so that more than $140,000, per annum, are distributed among the schools.

The Common Council designates the schools that shall draw their portions from the Fund. Formerly certain *religious* societies received a part; but having abused their trust in *one* instance, by applying it to sectarian purposes, the system was changed; and since then, no religious society, as such, has obtained any appropriation.

For some time past, the Roman Catholics have been striving for part of the Common School Fund in order that they may use it, in their own way, in the education of their children. At the close of last month, their claim was considered by the City Council, when Bishop Hughes, on the part of the Catholics, spoke in its favor, and Theodore Sedgwick Esq. and others, argued against it. What the decision of the question was we have not heard, but presume, of course, that it was adverse to the petitioners. Why should the Catholics enjoy a privilege denied to the other sects? Let them take a portion of the Fund for the exclusive benefit of their own schools, and, with eqaal reason, all the other denominations might demand their portions; and if the claim of each were to be complied with, the whole Fund would be frittered away and diverted to Sectarian uses; a large class of the community, not connected with any ecclesiastical organization, would be but poorly provided for; and the cause of education generally would suffer. This movement of the Catholics we exceedingly dislike, and do not wonder that it has caused much excitement both in the city and throughout the State.

ORDINATION AT CONCORD.

On Wednesday the 4th instant, Rev. George Moore, late of the Theological School, Cambridge, was ordained as an Evangelist at the Church of Rev. Dr Ripley in Concord. The services were as follows: Introductory Prayer, by Rev. Mr Frost of Concord; Selection from the Scriptures, by Rev. A. B. Muzzey of Cambridgeport; Sermon, by Rev. H. A. Miles of Lowell; Ordaining Prayer, by Rev. Dr Ripley of Concord; Charge, by Rev. Dr Ware Jr. of Cambridge; Right Hand of Fellowship, by Rev. R. C. Waterston of Boston; Concluding Prayer, by Rev. A. B. Muzzey of Cambridgeport. The services were all of a highly interesting character. We understand, that Mr Moore has left for Quincy, Illinois, where he has an engagement to preach for the winter.

In the afternoon, there was a Sunday School meeting at the same place; Address to the parents, by Rev. A. B. Muzzey; Address to the teachers, by Rev. Dr Ware Jr.; and to the children, by Rev. R. C. Waterston.—*Com.*

NEW CHURCHES IN THE WEST.

Three Unitarian Churches, we are informed, will be built this season in the State of Illinois, and one in Iowa Territory. And efforts are making to erect several others in that part of the country. To effect this object it is hoped that Unitarians in New England will sympathize yet more with their Western brethren. The aid which they have already afforded them, in erecting suitable places of worship, has been most gratefully received;—has encouraged their hearts, and animated them to increased exertions. Several individuals and communities are entitled to great credit for what they have done in this cause. The ladies of Northboro' have presented a service of Communion plate to the Society in Quincy, Ill. And the ladies of Rev. Mr Miles' Society in Lowell have presented one, together with a Church Bible and Hymn Book, to the Society in Hillsboro', Ill. A widow lady, by no means in affluent circumstances, feeling deeply the importance of erecting Churches and supporting religious institutions in the West, has recently, in two instances, given $100 for those objects.

WANT OF EDUCATION IN ENGLAND.

It appears from a Table, furnished by the British and Foreign School Society, that more than two out of five of the number of persons, who, within a given period, have been united in wedlock, in England and Wales, were unable to write. The fact has been ascertained in this wise; by law every marriage is required to be registered, and it is necessary that the parties sign their own names, if they can write, or to make their marks, if they cannot; the Registers for the whole of England and Wales have been examined, and the result is as follows: out of 121,088 couples married, there were 40,587 men, and 58,759 women who could not write. In several of the counties most distant from the metropolis, considerably more than half of the females were unable to sign their names, and nearly 50 per cent of the males.

BRAHAM THE VOCALIST.

The lovers of Sacred Music will be gratified to learn, that the Handel and Haydn Society have engaged Mr Braham, the celebrated English Singer, to exercise his extraordinary powers in this city next week. We understand that his recent performances in the Tabernacle, New York, were listened to, by vast assemblies, with admiration and delight.

*** Rev. Mr Sears, recently of Wayland, has received and accepted an unanimous invitation, to settle in the First Congregational Society (late Rev. Dr Thayer's) in Lancaster; and the 23d of Dscember has been fixed for his installation.

PREACHERS FOR THE SOUTH AND WEST.

Five of our candidates for the ministry have recently gone into the West to preach the Gospel of our common Master; and we are happy to know that these prospects of usefulness are highly encouraging. Two, also, have just left for the South.

MINISTRY-AT-LARGE.—Five Domestic Missions have been established in England on the plan of the Ministry-at-large in this city, supported wholly by Unitarians; viz in London, established in 1835, Rev. R. K. Philp and Rev. W. Vidler, missionaries; in Manchester, Rev. George Buckland; in Liverpool, established in 1836, Rev. J. Johns; in Bristol, established in 1839, Rev. S. Walker; and in Birmingham, established in 1840, Rev. Thomas Bowring.

Monthly Miscellany.

The Treasurer of the American Unitarian Association acknowledges the receipt of the following sums, viz:

From Cohasset Auxiliary Association,	$35 00
From Ashby Auxiliary Association,	18 00
From John Prentice Esq., the balance necessary to constitute him a Life Member,	12 00
From Keene Auxiliary Association,	29 00
From a 'Friend,' in aid of building Churches in the West,	50 00
From Walpole Auxiliary Association,	25 00
From Deerfield Auxiliary Association,	10 00
From Nashua Auxiliary Association,	30 00
From Bridgewater Auxiliary Association,	27 00
From a 'Friend,' to aid in building Churches in The West,	100 00
From Marblehead Auxiliary Association,	9 11
From Gardner Auxiliary Association,	8 00
From Dublin Auxiliary Association,	20 00
From Roxbury Auxiliary Association in Rev. Mr Motte's Society,	50 00
From David Reed, the balance due for Tracts sold to the Book and Pamphlet Society,	85 67
From the female teachers and pupils of the Sunday School in the Rev A. Brown's Society in Brattleboro', Vt., to constitute him a Life Member,	30 00
From Ladies in Rev Mr Hall's Society, Providence, R. I., to aid in building a Church in Hillsboro', Ill.,	50 00

OBITUARY.

From the New-Hampshire Sentinel.

OBITUARY NOTICE.

The funeral of the late Rev. PERLEY HOWE, of Surry, was attended by a numerous circle of his friends, his townsmen and late parishioners. The Church was well filled. Prayer and Sermon by Rev Mr. Livermore, of this town: concluding Prayer by Rev. Mr. Adams, of the Orthodox Society. The eulogium of Mr. Livermore was just, and exceedingly gratifying to all who have intimately known the deceased, as a man and Christian Minister for nearly 50 years. Rev. Mr. Livermore has complied with the request of the family and friends of the deceased, to furnish, for the press, a portion of the discourse, which we now annex, with the resolutions of the Cheshire Pastoral Association. Text from Numbers, xxiii. 10.

The recent removal to the world of spirits of our dear and lamented friend, adds new meaning and force to the words of the text. Though the summons came to him suddenly, yet we have every reason to believe that he died "the death of the righteous, and that his last end was like his." For a review of his life and character, we shall be persuaded that he lived the life of the righteous, the true preparation for a calm and hopeful death.

He was a native of Marlboro', Mass, and at the time of his decease in his 79th year. He graduated at Dartmouth College in 1790—and was soon led to the studies of the sacred profession by his desires of virtue and usefulness. He commenced the duties of the ministry in Surry in 1794, where he has continued ever since. And though he had relinquished the charge of the original parish over which he was settled, he ceased not to preach almost to the day of his death to those of his friends and townsmen who desired it. His walk and conversation here, his labors of love and goodness, his faithfulness and conscientiousness in the discharge of his duties, the purity, sincerity and honesty of his life, can be testified to by those who knew him best and longest. He was a *good man* in the full meaning of that word, and those who were in his presence felt that respect and confidence which goodness ever inspires. There was an openness and frank honesty in his character and conduct which despised all low acts and subterfuges, and pursued the upright, honorable and independent course. Any thing like meanness or artifice was instantly rebuked before him. To him might be applied with the change of a single word the language of Scripture in relation to Nathaniel:—

"Behold an Israelite indeed, in whom is no guile."

His character was remarkably well balanced.—There were no unseemly points, no ragged excrescenses, as is the case sometimes with very good men: but proportion, development and equilibrium throughout. To specify a few particulars. He had well cultivated the devotional powers. His prayers were earnest, comprehensive and devout. But in cherishing the sentiments of piety, he did not overlook the claims of morality. He was a just man as well as one that feared God. In his dealings with men he observed the golden rule of doing to others as he would that others should do to him. He entertained a due deference to the opinions of others, but yet when occasion required, as it sometimes did, he could bear their condemnation of his faith, or conduct, with dignity, patience, and a courageous mind. Though subject like other men to the evils and injuries of the world, he cherished no grudges or revengeful dispositions, but was eminently meek, forgiving and forbearing. Possessed of a vein of humor, he often interspersed his conversation with anecdotes and witty illustrations, yet few were more grave, dignified and serious in their tone of thinking and feeling: few delighted more to converse about the Scriptures, the character, providence, and Government of God, the mission and ministry of Chist, and the weightiest subjects of theology; and few could bring more sound sense, intelligence, judgement, and love of truth to such discussions than he. The last time the speaker ever had the pleasure of conversing with him, which was one week ago, he being then in nearly his usual health, he spoke much of the new and interesting views of truth which were breaking, like light, upon his mind: of his interest in writing new discourses, and the higher and more enlarged conceptions which were opening before him in the realms of Truth. His conversation was much upon heaven and heavenly things, and I felt when I left him an unusual satisfaction in our interview, which has not diminished since it has proved to be the last, and the eye which then shone bright and animated with thought and feeling upon the most elevated subjects, has closed forever in the fixedness of death. At that time, he spoke in particular of being engaged in writing a new discourse upon a text upon which he had formerly written years ago, and the new thoughts which were presented to his mind in contemplating it. Hosea, vi. 3: "Then shall we know if we follow on to know the Lord." He dwelt with interest upon the prospects of knowledge, with which we are favored by the scriptural doctrine of immortality and the occupations and enjoyments of the future state. How little we then suspected that he was already standing on the confines of that majestic world, that he was so soon to die for us, and live to Christ and heaven.

If there was one trait more prominent than another in his character, where all was balanced and equipoised, it was his love and effort after improvement. His principle was Paul's—"Forgetting those things which are behind, to press toward the mark for the prize of the high calling in Christ Jesus." He was not contented with his past attainments, but sought continually by study to add to his knowledge of the Bible, to gain higher and higher views of truth and duty. Few on the borders of fourscore are to be met with who maintained so fresh, inquiring, and improving a mind: were so free from a bigoted attachment to their early and favorite notions, and "unfatigued labored with so fervent a spirit" to gain new triumphs in the dominions of Truth. The labors of the pulpit continued to be pleasant to him to the last, on account of this truth seeking and truth loving disposition; for what he acquired he did not wish to hoard up in his own mind, but to communicate freely to others, that they might be led in the way of salvation. He was a liberal Christian in the true and legitimate sense of that phrase—candid in his judgements of others, charitable in his intercourse with those who differed from him, and devoted to unceasing improvement,—confident, like Robinson, the illustrious Pastor of the Pilgrims, who dismissed with his benediction our forefathers from Holland to this then savage world, "that the Lord has more truth yet to break out of his holy word."

But why need I say more? His life has been passed in your midst. His character has been open to the inspection of all. His record is now on high, and his reward is in eternity. Words can now but feebly express all you know and all you feel of one so truly good and pure. With his years prolonged to a period beyond the common lot of men, he has enjoyed his reason, with few interruptions his health, in an uncommon degree his powers, and above all, his usefulness, down to the last days of his earthly existence, and he has now come to his grave "in a full age, like as a shock of corn cometh in his season." The pure and pious Christian pastor, the sound preacher has gone, and the place where he has long lifted up his voice in prayer to God and in instruction to men, will know him no more; the humble graveyard where so many of his flock have been committed by him with sacred offices to their last repose, will now soon receive his venerated remains. His family circle will no more enjoy his example, advice and sympathy, as before. The faithful husband, the good parent, the affectionate and devoted grand-parent, has left them he loved so well, and gone hence to be here no more.

May the bereaved widow, children, grand children, and other relatives and friends of the deceased be comforted and sustained in this severe trial by the consolations of the Gospel, and the aids of the Holy Spirit of God. Your loss is his gain. His race being run, his warfare over, he has gone to those immortal rewards which are secured to the good and holy through the religion of Christ. Weep for yourselves, but weep not for him, who is disrobed of the garment of the flesh that he may dwell in the blessed mansions of the just made perfect. He cannot return to you, but you will go to him. Let the thought of a blissful re-union soothe your grief and direct your thoughts to God and heaven, and lead you also to be faithful unto the end.

To the Church and Society over which our lamented friend has so long been placed and ministered in holy things, let this dispensation of Divine Providence be wisely improved, as it is wisely ordered.—Let your sorrow be consoled by the Gospel which your pastor has so long dispensed in all godliness and honesty. Let his fragrant memory be kept in your hearts, and his example imitated by you and your children. So that at last in the day of accounts, you may be the seals of his ministry, and the crown of his rejoicing.

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It is mentioned by his family that a few hours before he died, he requested to have the Bible brought to him. He took it and opened it, but was unable to read it. He closed it, and said, it is the light of God's countenance. A fitting declaration for one who looked for the last time upon the volume he had studied so diligently and obeyed so faithfully through a long life, and which had opened upon his view the beauties and glories of God's character.

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The following Resolutions were passed by the Cheshire Pastoral Association, at their meeting after Mr. Howe's decease:

"*Resolved*, That the members of the Cheshire Pastoral Association have learned with sorrow the late removal by death of a respected and beloved member of our body, the Rev. PERLEY HOWE of Surry.

"*Resolved*, That we condole with the circle of friends and parishioners, who by this dispensation have been bereaved of one who has long been endeared to them by goodness of heart and purity of conduct, and who for forty six years has preached the Gospel of Christ not only with his lips, but with his life.

"*Resolved*, That a copy of these resolutions be communicated to the bereaved family, with the prayer that they may enjoy in this season of their trial the unspeakable consolations of that Religion, which was the guide of our venerable father and brother in the ministry, and his hope full of immortality.

Died in Alexandria, Ohio, Sept. 21st, of inflammatory fever, Jas. T. Dawes, merchant, aged 31 years.

Extract of the sermon preached at his funeral. 'Mr Dawes has resided in this place about seven years, and during that time, secured in an uncommon degree the confidence and esteem of his fellow-citizens. The community considered him eminently qualified to render correct justice in cases where he had no personal concern; and hence he who rarely had difficulties of his own to adjust, was often called to adjust those of others. His advice carried weight, for it was regarded as coming from an honest heart. It was with him a settled principle of character 'to do justly and to love mercy.' Hence he was generous as well as just. He looked upon the outcast and the unfortunate as a brother man; and should even an enemy—if such he had—stand in need of his sympathy he was sure to receive it; as a soother of sorrow, a consoler of the afflicted, and a sympathiser in distress; as a friend of good order, purity, temperance, justice and righteousness, he was highly esteemed and sincerely loved by a wide circle of friends.

* * *

The deceased was remarkable for exhibiting the softer, milder virtues of the human soul. Modesty, humility and gentleness; on these points there was something so easy, so natural, something so inwraught into the very texture of his almost every movement as to render him singular among men. Without being ostentatious, or affected, he was the accomplished gentleman, the urbane citizen and the friendly neighbor. He could not indeed fellowship the coarse vulgarities of the intemperate, nor the filthy jests of the profane and debased; still he could pity and deplore the depravity which dictated such conduct. He ardently desired to elevate the tone of public morality, and by example and precept, has done much to secure it. His loss in this particular, will be long and deeply felt by the friends of virtue and religion.

Nor are we without hope, that Mr Dawes has left this for a brighter, purer world; and has joined the spirits of just men made perfect through the blood of the Lamb.

Thus has departed from our midst this bright pattern of paternal affection and filial esteem, this affectionate father and husband, and if our loss is his gain, great is his gain.'

INTELLIGENCE.

State Election.—The election of Executive State Officers, and members of the Legislature, took place in this State on Monday. The candidates for Governor were, Gov. Morton, and Hon. John Davis, now a member of the United States Senate. As the whig party seemed well united in their candidate it was generally expected by them that their candidate would come in by a large majority. The majority, as thus far ascertained, is much larger, we believe, than was expected. In 299 towns, as given in the Daily Advertiser, it stands 17,191 for the electoral ticket, and it is supposed the excess of the electoral over the gubernatorial vote is not more than about 1000.

Senators.—In all the counties of the State, but one, the whig Senators are elected. In Bristol county the democratic ticket was elected.

Choice of Electors.—The whig candidates for electors of President and Vice President, have been chosen in this state by over 15,000 majority.

Of the States whose electoral vote has been ascertained all have thus far gone for Gen. Harrison, the whig candidate, with the exception of New Hampshire, which has given its vote in favor of the re-election of President Van Buren. The vote thus far stands thus:—

	Van Buren.	Harrison.
New Hampshire,	7 votes.	
Maine,		10 votes.
Massachusetts,		14 "
Rhode-Island,		4 "
Connecticut,		8 "
New York,		42 "
New Jersey,		8 "
Maryland,		10 "
Ohio,		21 "

Representatives in Congress.—In Bristol District, there has been no choice. In Middlesex, Mr Parmenter, the democratic candidate, has been re-elected. In all the other districts, the whig ticket has succeeded. In Suffolk, Hon. Robert C. Winthrop has been elected in the place of Hon Mr Lawrence, resigned; and in Barnstable and Nantucket, Hon Barker Burnell has been elected, in the place of Hon John Reed, resigned.

Vermont.—The Legislature of Vermont adjourned on Thursday last, after a session of twenty three days. Previous to the adjournment, a joint resolution to choose an agent to settle the concerns of the old Vermont State Bank was passed. A resolution instructing the Vermont delegation in Congress to prevent the transportation of the mail on the Sabbath, was rejected. The resolution to loan $20,000 to the University of Vermont was rejected. On the New Jersey case, the report of the committee concluded with resolutions strongly condemnatory of the course of Congress. The resolutions were adopted, 100 to 13. The report of the committee relative to business concerns of the country, attributing a large share of the financial troubles of the country since 1836, to the reduction of the tariff, and concluding with resolutions in favor of the protection of domestic industry, was adopted unanimously.—*Amer. Sentinel.*

Melancholy Shipwreck and Loss of Life.—Our correspondent of the Barnstable Patriot, in a slip dated 6th inst. gives the following.

About one o'clock yesterday P. M., a schooner was seen in the Bay, opposite this harbor, with a small piece of foresail set, standing to the eastward;—about one hour after she was seen to capsize, as was thought in attempting to wear round. She partially righted again, when her mainmast was gone, and four men were seen clinging to her rail for about another hour, when they were all washed off.

The vessel came on shore back of Sandy Neck about a mile from Beach Point Light, and proved to be the schooner Rodney, of Boston, Libby, master, bound from Belfast to Boston, with a cargo of leather, potatoes and spars. There is a large quantity of the leather, which the people upon the beach are getting out today and saving. When the vessel first struck the shore her foremast also went overboard and she beat up, as the tide came, a complete wreck. The bodies of the crew have not yet drifted ashore. There was, and still is, a tremendous sea running, which made it utterly impossible to render them the least aid from the shore.

She was owned, as appears by the papers, which were saved, by David Goddard and others of Boston.

Brig Malek Adhel.—This vessel, whose suspicious course has excited so much attention, has, we learn, put into Bahia, and was there taken in charge by an American vessel of war, which carried her to Rio Janeiro. Commodore Ridgely had entered into an investigation of the extraordinary conduct of the captain, and it is probable he will send him to the United States. In letters received in this city from the captain he says that, his chronometer having run down, he was anxious to correct it, and fired at the vessels who have reported his conduct, with blank cartridge, to compel them to heave to, that he might obtain the time from them. The respectable house who despatched the vessel from this port do not know that he had any shot on board.—*New York Courier.*

A State Convention of the agricultural arts of Alabama, has been called to assemble at Tuscaloosa, on the first Thursday after the meeting of the Legislature. The object is to exchange information as to the resources of the State, and project some way of extending to each other promptly a knowledge of improved modes of cultivation, struck out by science and matured by experiment, and of securing to each other in the best way, the profits of their industry.—*Augusta Constitutionalist.*

The Monument.—We have the pleasure of announcing that contracts for completing the Monument of Bunker Hill were yesterday signed by the contractor, Mr James S. Savage, on the one part, and by the President of the Monument Association, on the other. It is specified that the monument shall be completed agreeably to the original design, by the first of October, 1843, for the sum of $43,800. Mr Savage will commence operations at the quarry, immediately, and will begin to lay the stone as early as possible in the ensuing spring.—*Courier.*

Charles Bonneycastle, Esq. professor of mathematics in the University of Virginia, died at that institution on the 1st inst. Professor B. was a gentleman of great integrity and justly esteemed for his private worth and many excellent qualities.

Embossed Card Printing—We have seen some beautiful specimens of embossed card printing, on cards of a very large size, and in ink of various colors, tastefully interspersed. The execution is very perfect, and the effect beautiful. They are from the office of Mr S. N. Dickinson, who has made great improvements in ornamental printing, by the introduction of presses specially adapted to the various kinds of printing.

Late from Texas.—A letter has been received from a correspondent of the New York Sun, which says, 'Business has begun to revive, and the demand for goods this year will greatly exceed any of previous years. The cotton crop will be fully equal to 40,000 bales—a large crop of corn and potatoes has also been raised.

In regard to the war in Mexico, the writer adds:

The schooner Horner, Captain Flaherty, forty-eight hours from Aransas, arrived here last night, but brings no news of moment from the Federal army. Captain Flaherty who was at the Federal camp previous to the army marching, states their number at 1200—one half Americans, and the other half Mexicans, and that they daily expected to be joined by Col. Seguine, late of the Texian army, with 150 Americans from San Antonio. The Federal schooner Cornelia was at Aransas when the Hornet left, preparing to leave for Matamoras with 150 men. Com. Rebaud, of the Federal navy, was also there with despatches for Canales.

Gen. Felix Houston has received orders to call into immediate service 1600 men, to be drafted from the militia of the several counties of the Republic; their destination the Camanche country, and their duty, a war of extermination to the Redman.

Aggressive Progress of Russia.—Within a period of 64 years, the total acquisitions of Russia equalled her whole European empire before that time. The acquisitions from Sweden equalled the now kingdom of Sweden; from Poland, a territory equal to the Austrian empire; from European Turkey, a country equal to Prussia, exclusively of the Rhenish provinces; from Asiatic Turkey, a territory equal to the German small states, Rhenish Prussia, Holland and Belgium; from Persia, an extent of country equal to England; and from Tartary, a country equal to European Turkey, Greece, Italy and the whole of Spain. The Russian frontier has been advanced by these acquisitions about 700 miles towards Berlin, Dresden, Munich, Vienna and Paris; 500 miles to Constantinople, 630 miles to Stockholm, and about 1050 miles to Tehran. The estimated population of Russia in 1689, at the accession of Peter I. was 15,000,000, at the accession of Catharine II. in 1762, it was 25,000,000; and at her death, in 1796, it was 36,000,000; whilst at the death of Alexander, in 1825, it was 58,000,000.

MARRIAGES.

In this city, by Rev. Mr Gray, Mr John E. Sawyer to Miss Phebe Ann Field.

On Sunday evening, Nov. 8th, by Rev. Mr Lothrop, Mr Aaron Leman, to Miss Ann M. Richardson, both of this city.

On Monday evening, by Rev. Mr Young, Dr. Edward William Holmes, of Charleston, S. C., to Miss Mary Elizabeth, daughter of the late Charles Thacher, Esq. of Boston.

In this city, by Rev. Mr Pierce, Mr John Moore to Miss Mehitable T. Champney.

In Lowell, by Rev. Henry A. Miles, John Nesmith Esq., to Miss Harriet R. Mansur, both of that city.

In Dracutt, by Rev. Henry A. Miles, Mr Emmons Tweed of Lowell, to Miss Clara M. Coburn of Dracutt.

In Washington, Vt., by Rev. Nathaniel Bolles, Mr F. D. Spokesfield to Miss Henrietta Craft, all of Boston.

In Halifax, N. S., Oct 27, Mr John English, editor of the Acadian Recorder, to Miss Margaret Carroll, both of Halifax.

DEATHS.

In this city, Mr James Wilson, Toll Gatherer on the Western Avenue, 68.

In this city Nov. 5, Mrs Lydia, wife of Mr John Kittridge, 40.

In this city, Nov. 11, Hannah Hinckley, youngest child of Barnabas Chipman, 3 1-2.

In Weston, Nov. 9, very suddenly, Mr Nathan Hagar, 60.

At Ipswich, Mass., Mr Nathaniel Heard, 82.

In Pembroke, Me. Sept. 30, Mr Jacob Dunbar, 99, a native of Hingham, Mass, and a revolutionary pensioner.

OXFORD DRAWING BOOK.—Or the Art of Drawing, and the Theory and Practice of Perspective, in a series of letters, containing progressive information on Sketching, Drawing and Coloring Landscape Scenery, Animals, and the Human Figure—for the use of teachers, or for self instruction: by N. Whitstock, Esq. A new and improved edition, embellished with upwards of one hundred lithographic drawings. This day received at TICKNOR'S. oct. 31

BARROW'S SERMONS AND TREATISES.—The Sermons and Expository Treatises of Isaac Barrow, D. D., with a life of the Author by Rev. James Hamilton, 2 vols. 2 vols 8vo London.
Just received by JAMES MUNROE & CO., 134 Washington street. n 14

WARTON'S HISTORY OF ENGLISH POETRY.—The History of English Poetry from the close of the eleventh century, to which are prefixed three dissertations—Of the origin of Romantic Fiction in England; On the Introduction of Learning into England; On the Gesta Romanorum. By Thomas Warton, 3 vols 8vo, London, 1840.
Just received by J. MUNROE & CO., 134 Washington street. n14

MANNERS AND TRIALS of the Primitive Christians, by Rev Robert Jamieson, 12mo, London.
Just received by J. MUNROE & CO., 134 Washington street. n14

MOORE'S POETICAL WORKS, Author's edition.—The Poetical Works of Thomas Moore, collected by himself, in 10 vols, 12mo—vol 1.
Just received by J. MUNROE & CO., 134 Washington street. n14

IN PRESS, and will shortly be published at TICKNOR'S, corner of Washington and School streets, the Address and Poem delivered on the evening of the 20th Anniversary of the Boston Mercantile Library Association. n 14

AMERICAN ANNUALS FOR 1841.—The Token, edited by S. G. Goodrich, containing 12 engravings and beautifully bound in embossed morocco—The Rose of Sharon, a Religious Souvenir, edited by Miss Sarah C. Edgarton, illustrated with a variety of fine plates—Friendship's Offering, edited by Miss Catherine H. Waterman, containing 9 fine engravings—The Youth's Keepsake, a Christmas and New Years Gift for Young People, neatly bound in gilt cloth—The Annualette, a Christmas and New Year's Gift for Children—&c
For sale at TICKNOR'S, corner of Washington and School streets. n14

THE LITERARY AMARANTH, or Prose and Poetry; by Nathan C. Brooks, author of Scripture Anthology. Received at TICKNOR'S. n 14

CHEAP LETTER PAPER.—A good variety of Letter Paper, from $2 to $6 a Ream, Ruled and plain—Drawing Paper, &c &c &c. For sale by JOSEPH DOWE, 22 Court st. nov 14

PROVERBIAL PHILOSOPHY.—Being Thoughts, and arguments originaliy treated. By Martin Farquhar Tupper. From the London Edition. nov 14

ESTHER; A SACRED DRAMA, with Judith, a poem. By Mrs E. L. Cushing. Published by JOSEPH DOWE, 22 Court street. nov 14

NEW BOOKS.—Friendship's Offering for 1841—Ackerman's Forget Me Not for 1841—The Literary Amaranth for 1841—The Budget of the Bubble Family, by Lady Bulwer, 2 vols—The Lady's Annual Register and Housewife's Almanac, for 1841—The Well Bred Girl. Just published, for sale by SIMPKINS, 21 Tremont Row. nov 14

COLLOT'S FRENCH GRAMMAR, Exercises and Key — Collot's French Reader—Anecdotes—Dialogues, &c. For sale by J. DOWE, 22 Court st. o24

NEW PUBLICATIONS.—The Lady's Annual Register, and Housewife's Almanac—for 1841
The Youth's Keepsake; a Christmas and New Year's Gift for Young People—for 1841
The Well Bred Girl; or Hints on Good Manners
The Annualett; a Christmas and New Year's Present for Children—for 1841
Just published by
WILLIAM CROSBY & CO.
nov 7 118 Washington st.

TRACT NO. 158.—The Scripture Doctrine of Regeneration, by Rev. Charles W. Upham—just published by the the association and for sale by the Agents, JAMES MUNROE & CO. Price 4 cents—No 134 Washington street. nov 7

R. E. DIXON, successor to GEO. H. GAY, Dentist, Removed to No. 9 Winter Street. july 18

EVENING SCHOOL.

MR AMOS BAKER informs the Friends and Patrons of his Evening School, that he has removed from Harvard Place to the School Rooms in the Vestry of the Old South Church in Spring Lane, where he will re-open on the Evening of the first Monday in October next.
3mos sept 19

PRIVATE SCHOOL FOR BOYS.

THE subscriber has opened a School for Boys under the age of twelve, preparatory to the High and Latin Schools. Studies, the usual elementary branches, with Latin. School Room, under Park street Church. Hours, from 9 A. M. to 12 M., and from 3 P. M. to 5 P. M.
Terms, $10 per quarter.
T. R. SULLIVAN.
Refer to Rev. Dr Greenwood, Rev S. K. Lothrop, Rev A. Young, Rev. E. S. Gannett, Rev. J. T. Sargent, B. A. Gould Esq. and G. B. Emerson Esq. 3t 24

LIVES OF EMINENT UNITARIANS.—With a notice of Dissenting Academies, by the Rev. J. W. Turner, Jr., M. A. London, 1 vol 16mo p.p. 417.
'A book, which from what we have read of it, well deserves a reprint in this country. It would serve to bring Unitarians of the present day into better acquaintance with their ancestors, a set of men well worth knowing. It contains twenty lives, from Biddle, born 1615, to Micajah Towgood, born 1700.'—*Christian Examiner for November* 1840.
The above will shortly be published. Also in preparation Lives of American Unitarian worthies, making a second volume of Unitarian Biography collected and edited by Rev. F. W. P. Greenwood. JAMES MUNROE & CO., Boston Bookstore 134 Washington st. n 7

TALES FOR THE PEOPLE AND THEIR CHILDREN.—Strive and Thrive. Hope On, Hope Ever; or the Boyhood of Felix Law, by Mary Howitt.
'These little books rank with Miss Edgeworth's, and Miss Sedgewick's 'Home.' No child can read them without improvement.'—*Christian Examiner No.* 101.
Published by JAMES MUNROE

POETRY.

(From Tait's Magazine)

'BEG FROM A BEGGAR—DEARK D'ON DEARKA.'
Irish proverb.

BY R. M. MILNES.

There is a thought so purely blest,
That to its use I oft repair,
When evil breaks my spirit's rest,
And pleasure is but varied care;
A thought to gild its stormiest skies,
To deck with flowers the bleakest moor;
A thought whose home is paradise—
The charities of Poor to Poor.

It were not for the Rich to blame,
If they, whom fortune seems to scorn,
Should vent their ill-content and shame
On others less on more forlorn;
But, that the veriest needs of life
Should be dispensed with freer hand,
Than all their stores and treasures rife—
Is not for *them* to understand:

To give the stranger's children bread,
Of your precarious board the spoil;—
To watch your helpless neighbor's bed,
And, sleepless, meet the morrow's toil;
The gifts, not proffered once alone,
The daily sacrifice of years;
And when all else to give is gone,
The precious gifts of love and tears!

What record of chivalrous deed,
What virtue pompously unfurled,
Can thus refute the gloomy creed
That parts from God our living world;
O Misanthrope! deny who would—
O Moralists! deny who can—
Seeds of hereditary good,
Deep in the deepest life of Man.

Therefore lament not, honest soul!
That Providence holds back from thee
The means thou might'st so well control—
These luxuries of charity.
Manhood is nobler, as thou art;
And should some chance thy coffers fill,
How art thou sure to keep thine heart,
To hold unchanged thy loving will!

Wealth, like all other power, is blind,
And bears a poison in its core,
To taint the best, if feeble, mind,
And madden that debased before.
It is the battle, not the prize,
That fills the hero's breast with joy;
And industry the bliss supplies,
Which more possession might destroy.

'And there shall be no night there; they need no candle, neither light of the sun, for the Lord God giveth them light.

'Even that light which now about us gleams,
Seems like the light of the Eternal one;
It bears his blessing on its golden beams—
Nature revives before the glorious sun—
Life springs around wherever light is shed—
Darkness is for the dead.

Through the deep veil of night that smile is seen,
Worlds are the lamps that glimmer while we sleep—
Or the pale moon doth, like a vestal queen
Over the light of Heaven her vigil keep,
And if the sky be wrapt in one deep shroud
Of darkness and of cloud,

Still there is that, which o'er the dim world comes
Like beacon-fires across the glowing main,
Lights from the altars of our own bright homes,
Welcoming each to his warm hearth again,
To the glad circle o'er which love has thrown
A sunshine of its own.

'They need no candle there.' Those who have made
The circles of beloved homes below
Will have their gathering there; where never shade
Shall darken o'er affection's hallowed glow;
Where not one link shall from its chain be reft,
Or vacant place be left.

'They need no sun, no moon.' The Lamb will be
The light of that bright world, and they who bore
His image upon earth, his face will see,
And feel that grief and death can be no more;
That evil from his glance must pass away
As night from breaking day.

E'en now *that* glory gilds life's fitful scene;
That light is with us when we know it not:
It is the spirit's lamp, and burns unseen,
Yet clear and bright in many a shrouded spot;
Where human eyes no spark of hope may trace,
There is its dwelling place.

'T is with the mourner in his lonely hour,
Nor fails, when all around is lost in gloom;
O'er life's most bitter anguish it hath power,
Is strong in death and bright above the tomb;
All other flames the storms of earth may quell—
This is unquenchable.

SURVIVORSHIP.

Thou mays't not mourn thy loneliness of soul—
What though the spirit, whose benign control
Was thy mind's strength and blessing, now be fled;
What though no voice, no token from the dead
Still thy wild questionings, or helps thy prayers,
What tho' the thrilling thought no bosom shares,
Which uttered dies away; and gushing tears
Whose source is hid are still referred to fears
And transient griefs thy soul has risen above;
What tho' the intensest fires of human love
Are back repressed till heart and brain they burn,
Thy loneliness of soul thou may'st not mourn.
Each hope unshared that on thy soul recoils,
Its force concentred prompts to nobler toils;
The intellectual glance, not lingering now
To meet response, discerns and pierces through,
Makes inquisition into things unknown,
And wins the world of being for thine own—
Nor shall thy love, though from its kindred rent,
Pine like a captive in his dungeon pent—
Waiting release, and destined still to wait;
Wide as the soul its glowing powers dilate—
Embracing all—yet sacred still to one—
Living for all—yet living still alone—
Made strong through weakness, free thro' harsh control,
Thou may'st not mourn thy loneliness of soul.
There is a Presence—awful, yet most sweet,
Where all that's holy, holy things may greet.
There throng, unite, and dwell in commune free,
They that have been, that are, that yet shall be.
The eye may not behold, nor ear drink in,
The light, the music breathing from within;
The grave may interpose, long ages roll,
And land and sea may sever soul from soul,
Yet in eternal union still they dwell,
Each impulse that the will divine hath given,
Thrill's from earth's lowest depths to highest heaven;
Each influence that the Love divine hath shed
Gives beauty to all life—life to the dead;
Beams from the sanctum of a common home,
And lights the path where thronging Pilgrims come.
Conscious of that pervading Presence mild,
Blest with the freedom of a favored child,
Look round, while shadows from thee roll,
And dream no more of *loneliness of soul.*

MISCELLANEOUS.

[From the Britannia.]

THE JEWS.

The persecution of the Damascus Jews has been followed by an attempt at another in Rhodes; but there the enemies of this unfortunate people failed in bringing home their charge of murder, and the character of the accused stands clear. Yet all those persecutions, accusations, and clearances have extraordinary features in them. We, by no means, go the length of some contemporaries, who pronounce that they are direct evidences of a 'great revolution about to take place in favor of the unhappy people of Israel.' Yet, with all our reluctance to turn every public incident of this order into a Providential interference, we must acknowledge, that if such interference might be looked for in the instance of any people of the earth, it might especially be looked for in that of the Jews. Their whole national career was a perpetual developement of Providential action; and since they have ceased to be a nation, their existence has been scarcely less out of the common course of things. It has been a miracle, though a miracle of another order—a long, unbroken palpable contradiction to nature. Their union; their continuance under dispersion; the general and cruel stigmas heaped on them, especially in the more barbarian countries, which can have no historic hostility to their being; their influence, notwithstanding those stigmas; their unwearied observance of their Law, though all its public forms of worship dependent on the Temple have been at an end for almost two thousand years; their national physiognomy so peculiar, so marked, and so unchangeable—all constitute a character to which the world has seen nothing similar.

There can be no doubt that the Jews have suddenly become the objects of general European attention, and that for the first time since their dispersion European courts have exhibited a public and general interest in their condition. At this moment France, Austria, Russia, and England have addressed memorials to the Sultan, or the Pacha of Egypt, making the sufferings of the Eastern Jews matters almost of diplomatic importance. In Europe the whole body of Judaism is suddenly and anxiously awakened to the state of their people throughout Asia. A sort of commission from the British Jews, under the guidance of Sir Moses Montefiore, a very respectable and estimable person, has arrived at Alexandria, to claim the rights of his people at the court of Egypt; and the eyes of the Christian world are turned on his proceedings with strong sympathy. There have even been proposals rumored for repurchasing a portion of Palestine, and settling colonies of Jews in the land of their fathers; and, however improbable and even rash such a scheme might be, at this early period of the change, it is not yet laid aside. But the not less striking circumstance is the actual state of Western Asia, as connected with the great political machinery of Europe. A vast tract of land, which hitherto has been almost wholly disregarded by Europeans—the coast of the Mediterranean extending from Jaffa to Lebanon, with its cities in ruins, its population beggars, and its fields scarcely traversed but by a chance traveller or a robber—has suddenly become the great prize for which the two chief Mahometan powers of the world are contending,— the scene of great battles, negotiations and insurrections, and engrossing the most eager attention of all the leading governments of Europe.

Still we would not draw wider conclusions from these facts than they may fairly supply. For instance, we disclaim all idea of regarding them as direct steps to the Jewish restoration. On the contrary, we believe that events of a magnitude, tenor, and influence to which those of our day are dust in the sunbeam, will occur long before any material and palpable change in the condition of Israel; that those events will be chiefly European; that they will involve an incalculable height and depth of European society in convulsion; and that when the actual crisis is at hand, there will be evidences of its nature and purpose wholly superior to the most startling of those which now occupy public conjecture. Still the present transactions are extraordinary; for they are the work of circumstances, have been almost wholly unexpected, have awakened the general eye more and more from day to day, and are daily increasing in importance. Who could have conceived, in 1830, that in the year 1840 the armies of Turkey and Egypt should be encamped on the shores and mountains of Syria, ready to struggle for the mastery of Western Asia; that the fleets of France, England, and Russia, should be watching the event; and that, with every cabinet of Europe, the grand question should be, which of the contending powers should remain Lord of Palestine? If this was beyond calculation ten years ago, was it less beyond calculation that, in the midst of this din of cabinets and armies, of negotiations and conflicts, the affairs of the proverbially scorned and trampled race of Israel, should suddenly start into importance; that those haughty bearers of sword and sceptre, should have found themselves compelled to bring forward the interests of the Israelites among the great questions of State; and that those interests are actually assuming a shape which seems about to supersede even those of policy and war?

We admit that all this excitement may pass away; it is even our idea that it will, and that after negotiation has done its work, and war, if it must come, is found to be fruitless and unwise, both the soldier and diplomatist will leave Syria to its original silence, and forget the tumult of the time. But we still think that Syria will never be the same to us again; that the events of our day will have their effect on the future,—that it will be a powerful one, however tardy; that a first *Divine* step has been taken towards the mightiest of all consummations; that the earth is preparing for events nobler than it has ever yet witnessed; and we shall yet hear the voice, 'Out of Egypt have I called my son.'

THE FRIEND IN NEED.

A few years ago, as I was travelling in the very verge of the unbroken forests of our country, circumstances rendered it necessary for me to pass a few days in one of the humble dwellings erected by the lonely settler in those frontier regions. It required excessive toil to force my way through the path, for it could scarcely be dignified with the name of road, which led to this region.

After travelling many hours through the forest,—now ascending a lofty hill thickly crowned with trees,—again standing upon some rocky battlement, whose desolation presented an opportunity to view the vast extent of lonely forest, and again descending into some thickly wooded valley I arrived at the humble dwelling above alluded to. It was situated upon the margin of a pleasant pond which had seldom been seen by any eyes but those of the roving Indian. Behind the house rose a lofty hill, the lower part of which was covered with the impenetrable foliage of a most luxuriant forest, while the summit, base, rocky and desolate; appeared as though it had been drenched by the rains, and battered by the storms of many centuries. In this lonely situation, with no other dwelling near, there appeared a log house. It was built in the rudest manner. The day light shone in between the crevices of the logs in every part of the house, and a large hole sawed through them in one place, was the only window. An old blanket was occasionally hung over the hole, to keep out the driving rain. In one corner of the room, a few stones were arranged as an apology for a fireplace, and the smoke, after circling at its leisure about the apartment, gradually ascended through a large opening in the top of the house. A few rough boards were laid down for the floor. The furniture of the house was of the same character. A few chairs of most humble manufacture were in different parts of the room, and a rough bedstead, upon which was placed some straw sewed up in a coarse canvass, afforded the only accommodations for repose to the inmates of this humble dwelling. Uninviting as was the exterior, and cheerless as the reader must imagine the interior to be from the description now given, there was an air of neatness in all the crowded arrangements of the apartment, which showed that the occupants were not entirely destitute of the idea or of the enjoyment of comfort. The hemlock broom in the corner had been faithfully used, no litter was allowed to accumulate upon the rough boarded floor. The white pine table was clean, and no one could hesitate to sit down at it, or refuse the plain and frugal meal, which neatness had prepared. A large family of small children were gambolling about the door, and the stranger would be sadly puzzled to imagine where they could find a resting place for the night. He would however, be relieved from this perplexity, as he saw them in the edge of the evening, clambering up a rough ladder into the garret, and depositing themselves here and there, upon the loose and rattling boards, which continually threatened to let down their precious burden upon the stranger's head. Here peculiar circumstances rendered it necessary for me to pass a few days. The father of the family was absent in a distant town to obtain some necessaries for his family, but returned the morning after my arrival. These wild lands being entirely uncultivated, and with but here and there a straggling settler had not received the title of town. The husband and father returned through the woods about eleven o'clock in the forenoon. It was a bright and beautiful summer's day, and the peculiarly uncultivated condition of his land lot, from which he was to feed and clothe his numerous family, demanded his incessant and active toil.

Soon after entering the house, and making the usual inquiries, and recounting the interesting circumstances of his journey out into the regions of cultivation and life, he called his family together for prayers. He could not deprive himself of the privilege of family prayer, though the sun had already entered the meridian. He read a portion of Scripture, and then fervently returned thanks to God, that he had been preserved during his absence, and returned in health and safety to his home. He expressed his gratitude that his family had been preserved and that they all were permitted to meet again around the domestic altar. After this season of prayer, the father went out with a cheerful heart to his daily toil. I could not but be struck with the scene. How lovely an exemplification of real Christian feeling; of sincere attachment to his Maker; of correct views of the object and the privilege of prayer. There was peace, there was joy in this humble and retired abode. It was the spirit of piety, the influence of prayer, which took from their hearts all ambitious aspiring for the more noisy scenes of a busy world. In their quiet home they were contented. Their frugal fare satisfied their wants, and there was more heartfelt happiness in that log cabin, under the shade of that lonely, gloomy mountain, than can be found in many a family, whose magnificent dwelling glitters with marble, and excites the admiration and the envy of thousands by its architectural symmetry, and its rich and imposing show. That humble floor and those rough seats were occupied by those who far surpassed in real enjoyment thousands whose feet press the richest carpeting, and who repose upon cushions of damask. The pitch pine knot threw its bright and animating flashes upon more cheerful countenances; than are often found seated in elegance by the soft light of the astral lamp. What was it that drew such a charm over this dwelling? It was piety. The feelings of the father were subdued by its power. The mother was animated to fidelity and zeal by its influence. This humble home was the spot in which they were preparing for a more elevated home than ever adorned this world. If the influence of piety had been removed, and the cares of the world and the harassments of ambition had taken its place, a blight would at once have come over their hearts, and they must have passed the remainder of their days discontented and unhappy. It is in fact in such scenes as these, that we obtain the most convincing proof of the divine authority of that faith, which sheds joy over scenes apparently the most unpropitious. There was here almost every earthly deprivation. No church, no school, no society. But few could here have found comfort, for all those things were wanting which we generally esteem essential. Yet here the spirit of prayer had diffused that peace which so often has fled from the parlors of the wealthy.

The frugality and industry of this family has undoubtedly before this time, surrounded them with many more earthly comforts; but if the spirit of piety has not kept pace with their temporal prosperity, it is very certain that their happiness is not increased. No truth can be more firmly established, than that it is not external circumstances, but inward feeling on which happiness depends. The palace of the king can only be cheered by this influence. Discontent stalks through the most elegantly furnished halls, and reposes upon the most luxuriant sofas, and remains in the heart when prancing horses and the gilded chariot bears the sufferer through the most lovely of nature's scenery, if there be not the calm of piety, the serenity of content. This calm, this serenity cannot be permanently maintained if there be not the close walk with God, the affectionate confidence in his friendship and repose in his goodness.

The reader must search for happiness in the cultivation of these feelings, for it can no where else be found. God has so ordained it. He has declared it. The testimony of all ages has substantiated it. And he must indeed be inexperienced in the trials and disappointments of the world, who has not long since learned this lesson from the changing circumstances of his own history.

A CHAPTER FOR CHILDREN.

We select the following passages from the first chapter of a practically useful little book, 'The Well Bred Girl.' Our young friends, we trust, will not omit to read it. Manners are a part of morals, and good habits early formed are a great security to character and happiness. The advice contained in the following extract, and in most of the chapters of this little book, is simple, practical and perfectly adapted to the comprehension of those for whom it is intended. We wish that all little misses from ten to fourteen years of age would imitate Miss Alice.

Alice was fourteen years old. She had been carefully brought up, and was of a thoughtful temper of mind, and paid great attention to all the instructions that were given her. Perhaps it may be of some advantage to other girls to know exactly how she passed her time, and how she performed all the duties of her life. If they have acquired other and better habits, they will feel thankful to the good friends who have had the care of their education; and if, from any accident or misfortune, they have not been so well bred, they may gain some hints to direct their conduct, from her example.

Before going to bed at night, Alice was in the habit of making up her mind at what hour it was necessary and proper for her to arise in the morning, and having firmly resolved to get up at a particular time, she always found she awoke at that hour. Young people sometimes think they cannot get up, unless some one comes to call them, but almost any one who tries it, will find he can wake up at any time he fixes, strange as it may seem.

Having fairly awoke, and ascertained from her watch that the time was come, Alice did not allow herself to hesitate a moment, for to lie one moment beyond the time, only makes a person want to lie two longer, and so it grows harder and harder to arise. One vigorous spring from the bed, and a plentiful application of cold water, soon drives sleep from the frame of an active young person.

Having dressed herself neatly and carefully, and being in good season, she had no need to hurry, she proceeded to put her room in order.

This exercise had aroused and invigorated Alice, and her mind was in a favorable state to engage in those devotional exercises with which every person of good principles and habits desires to begin the day. The habits of devotion, which Alice had early been taught to form, had been strengthened and encouraged by the excellent advice of Mrs Chapone.

Alice had early learned to enter heart and soul into her communion with her heavenly Father. The little troubles which even children have, she had learned to carry to his footstool. She had asked his help in the trials and difficulties which even the young are called to meet, and which, though trifling in the eyes of the world, are still trials and sorrows to them; and she had learned the truth of that word of Scripture, 'Seek and ye shall find, knock and it shall be opened unto you.'

Having thus sought for that strength which is made perfect in weakness, Alice was prepared to enter on the duties of the day. She took her place cheerfully and politely at the breakfast table, wishing the family good morning as she entered the room. As she was the oldest daughter, she was able, by being down before the family were seated, to assist her mother in arranging the younger children, and providing for their wants at the table.

After breakfast was over, provided with her nice little mop, and a large basin of hot water, she could assist her mother in washing the breakfast things, or perform the whole of that office herself in a very satisfactory manner. She then proceeded to attend to those little offices, which usually in a family fall upon the oldest daughter, in arranging the household affairs for the day. She had early formed the habit of observing carefully, the manner in which her mother managed these things, and from first assisting her, she had at last come to relieve her of many of the little cares, which, of one kind or another, housekeepers have to occupy themselves with in the early part of the day.

By the time these were despatched the school hour had arrived. Alice had dressed herself so neatly in the morning, that no change was necessary to be made in her costume, except to relieve herself of her ample apron, which had prevented her dress from becoming soiled. The evening or afternoon before, she had studied her lessons carefully, and arranged her books in a place where she could find them without a moment's delay. She walked to school briskly, but without romping or running, as she thought she had passed the age when such freedom appeared proper in the public street.

She saluted her schoolmates gaily, and was always gladly received by them; for, beside that her cheerful, pleasant manners, and excellent disposition, made her a great favorite, she was so good a scholar, and always came to school with her lessons so well studied, that the young ladies, if they were at loss about any thing in the lesson, could generally gain some help from their good friend Alice.

If there was nothing to be done about the lessons, she was always ready to enter into conversation; but it was open, pleasant, good-humored conversation. She took no pleasure in speaking of the faults or defects of her friends, or in repeating any ridiculous or scandalous story she might have by chance heard, for well-informed and kind hearted people, be they young or old, can or ought to be able always to find something to talk about, excepting the faults or awkward habits of others. And she was also careful not to notice or laugh at any little peculiarity of dress, which she might observe in any of the other young ladies.

But though so social when she was out of school, and so fond of the society of her companions, as soon as the hour for study began, she thought of nothing but her books; her whole mind was given to her lessons. It has been said of some men, who have been very remarkable for the acquirements they have made in knowleage and the arts, that they owed their success to the power they had acquired of fixing their minds, in their whole force upon the subject before them at the time. It is certainly a most valuable habit, and one which young people cannot take too much pains to acquire.

Children, who sit lounging over a lesson for an hour, looking from their book every other minute, and allowing every trifle to call away their thoughts from the subject of their studies, and at the end of the study hour go into the class, knowing as little about the lesson as when they took up the book, and having gained nothing but weariness, from the way they have spent their time, such children would be surprised to find how much they could learn in half an hour, if they steadfastly fixed their eyes and thoughts upon the book before them, kept incessantly and slowly reading over the lesson, and trying to fix its meaning and its words deeply upon the memory. The pleasure they would have in repeating a lesson thoroughly learned and understood, would repay them for any trouble they might have had in fixing their attention.

Very few children actually study all the time they hold their books in their hands, but they would find, on trial, it would be far less wearisome to devote the whole mind in this way for a short time, get the lesson at once, and have the thing over, and be able then to allow the thoughts to go where they please, and rest themselves after their hard work.

This habit may be easily formed, and grows easier every day. By attending to her lessons in this manner, Alice was always ready, when the hour for recess arrived, to lay down her book and take a walk, or talk and laugh with her companions, and unbend her mind and refresh herself, for the duties which came after.

On returning home, she made herself ready for dinner. She entered modestly, as she found opportunity, into the conversation of the table, listened attentively to what was said by her older friends, and was very careful to assist in helping from any dish which stood near her. This she did without hurry or bustle, being careful not to spill gravy on the cloth, or by haste or awkwardness in moving any thing, throw the table into disorder, and her mother found her already a great help, in getting through the grand affair of dinner.

Young ladies who attend school have not a great deal of undivided time for visiting, reading, or needlework; but by diligence in employing all the odd moments, Alice contrived to accomplish a great deal. If she expected to have any engagement in the evening, which would prevent her studying her lessons, she was careful to take time enough from the afternoon to prepare herself thoroughly for school the next morning. If her evening was to be disengaged, she would pass a part of the afternoon in visiting her young friends, or walking. She always tried to get one good long walk every day.

She had always some needlework fixed ready to be done, in her work-box, which she could take up at any moment, when she was sitting with her friends, and from thus having it always ready, she contrived to do a good deal, and from having learned to do it neatly and skilfully, she found it a very pleasant occupation, and was able to prepare, in a more economical manner, than could otherwise have been done, many articles of dress and convenience, for herself and others.

When her mother had friends to visit her, and Alice was in the apartment, she did not think because she was so much younger, that she might be allowed to take up a book, and sit in the corner reading, without paying any attention to the conversation, but she listened respectfully, and without being at all forward, joined it whenever she could do so with propriety.

If she had reason to suppose, from the air or manner of persons conversing, that they would prefer she should not remain in the room, she always, if possible, retired to another apartment, instead of lingering about to indulge a foolish curiosity, and hear something which it was not intended she should hear. She knew, if the subject of conversation was one which would be pleasant or useful to her, her mother would desire her to remain; but she could easily tell from her looks and manner if she thought it best she should not listen to it, and when this was the case she did not wait to be told to go away.

In such varieties of active employment and quiet study, the days with Alice passed quickly along; and having again commended herself to the care of her Father in heaven, she retired to rest, resolved, with the help of God, to arise early and engage vigorously in the duties of the coming day.

CHRISTIAN EXAMINER, No 101. for November.—CONTENTS.

South's Sermons
Christian Ethics
Milman's History of Christianity
Life and Writings of Thomas Brown
On the Probable Duration of the World
Critical Notices.—Dr Parkman's, Mr Young's, and Dr Palfrey's Discourses, on the death of Dr Kirkland; The Life of Alexander Hamilton, by his Son; Letters of Mrs Adams; Social Life in Germany, translated by Mrs Jamieson; Airs of Palestine and other Poems, by John Pierpont; The Monument, edited by Mrs S. J. Hale; Two Sermons, by G. F. Simmons; Scripture Truths; The Young Maiden, by A. B. Muzzey; Proverbial Philosophy, by Tupper; An Address, by H. R. Cleveland; Poem spoken at Cambridge before the Phi Beta Kappa Society, by Francis Gray; Two Years Before the Mast; Turner's Lives of Eminent Unitarians; Strive and Thrive, and Hope On Hope Ever, by Howitt; Guizot's Essay on Washington.
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The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j6

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Boston, Feb. 22, 1840. 1y

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D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

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